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The Chronicle of the London
Missionary Society



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THE

Missionary Magazine AND CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

SEVENTIETH GENERAL MEETING.

On the near completion of the Seventh Decade of the Society's history, we cannot but be forcibly impressed by the wonderful changes that have transpired since it commenced its labours. At the close of the last century, the Missionary Enterprise was yet in its infancy, and the few devoted men whose zeal prompted them to go forth to the heathen were met by the taunts and opposition of an unbelieving world, and, in too many instances, by the faint and unsympathizing commendations of professed Christians. But *now* the state of things is happily reversed ; governments have become friendly to the cause of Missions ; sceptics have been confounded by the spectacle of numerous tribes of men converted and civilized by means of the Gospel ; and the Christian Churches, aroused from their lethargy, have sent forth from their midst hundreds of the messengers of mercy to heathen lands. And, while thus imparting light and life to the souls of others, these Churches have been amply compensated by the showers of blessing that have descended upon their own fair heritage.

The record of the Society's operations during the past year in India, in China, in Madagascar, and in other parts of the heathen world, as detailed in the following pages, cannot fail to interest and gratify every thoughtful and benevolent reader. The various meetings and services peculiar to our time-honoured festival have been very numerously attended, and on no former occasion have the friends and supporters of the Society evinced a more lively and intelligent interest in the cause of Missions, or a deeper sense of their obligation to help it forward by their prayers, their efforts, and their contributions.

MONDAY, MAY, 9th.

Mission House, Blomfield Street.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. G. W. CLAPHAM, of Preston, commenced with reading and prayer. Rev. WM. ARTHUR, M.A., one of the Secretaries of the Wesleyan Missionary Society, preached from Isaiah lxii. 5, first clause. Rev. U. R. THOMAS, of Bristol, concluded.

TUESDAY, MAY, 10th.

Aldersgate Street Welsh Chapel.—A Sermon was preached in the Welsh language, by the Rev. WM. REES, of Liverpool.

WEDNESDAY, MAY, 11th.

Surrey Chapel.—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, LL.B., prayer was offered by Rev. PATRICK THOMSON, M.A., of Manchester. Rev. R. W. DALE, M.A., of Birmingham, preached from 1 Tim. iv. 10. Rev. ROBERT SEWELL, of Londonderry, offered the concluding prayer.

Tabernacle.—Rev. D. HEWITT, of Exeter, read the Scriptures and prayed. Rev. JAMES PARSONS, of York, preached from Acts xv. 26. The service was concluded by Rev. WM. ROSE, of Bristol.

FRIDAY, MAY 13th.

SACRAMENTAL SERVICES.

Craven Hill Chapel.—Rev. JAMES STRATTEN presided. Addresses, prayers, &c., by the Revs. SAMUEL MINTON, M.A., WM. GUEST, J. A. SPURGEON and A. McMILLAN.

Stepney Meeting.—Rev. JOHN KENNEDY, M.A., presided. Addresses, prayers, &c., by the Revs. S. GOODALL, R. BALGARNIE, A. NOBLE, G. S. INGRAM, W. DORLING, J. BOWREY, H. HARPER, T. R. TEMPLE, JOHN THOMAS, JAMES CHEW, W. BEVAN, and E. SCHNADHORST.

Craven Chapel.—Rev. A. THOMSON, M.A., presided. Addresses, prayers, &c., by the Revs. R. BRUCE, G. GILL, and J. W. GOUCHER.

Falcon Square Chapel.—Rev. JAMES PARSONS presided. Addresses, prayers, &c., by the Revs. G. L. HERMAN, W. H. HILL, and J. BOYLE.

Union Chapel, Islington.—Rev. A. M. HENDERSON presided. Addresses, prayers, &c., by the Revs. H. OLLARD, J. B. FIGGIS, B.A., W. K. LEA, A. H. NEW, and H. ALLON.

Kingsland Chapel.—Rev. J. JEFFERSON presided. Addresses, prayers, &c., by the Revs. S. J. HILL, JOHN SIBREE, A. KING, J. V. MUMMERY, C. DUKES, M.A., M. HAYNES and T. AVELING.

Hanover Chapel, Peckham.—Rev. R. VAUGHAN, D.D., presided. Addresses, prayers, &c., by the Revs. D. NIMMO, J. H. HITCHENS, J. FRAME, G. HALL, B.A., J. HALLETT, E. BEWLAY, D. A. HERSCHELL, and R. W. BETTS.

Trevor Chapel, Brompton.—Rev. R. FERGUSON, LL.D., presided. Addresses, prayers, &c., by the Revs. D. HEWITT, J. R. THOMSON, M.A., JAMES KENNEDY, M.A., J. BIGWOOD, R. MACBETH, E. HASSAN, and W. M. STATHAM.

Greenwich Road Chapel.—Rev. JAMES ROWLAND presided. Addresses, prayers, &c., by the Revs. G. GOWERLEY, J. BEAZLEY, J. RUSSELL, H. BAKER, and W. R. NOBLE.

Eccleston Square Chapel.—Rev. J. S. PEARSALL presided. Addresses, prayers, &c., by the Revs. S. MARTIN, W. FAIRBROTHER, J. S. WARDLAW, M.A., J. SPONG, B. PRICE, W. JELLIE, I. W. TAPPER, and J. REDFORD.

Bedford Chapel.—Rev. THOMAS JONES presided. Addresses, prayers, &c., by the Revs. C. CAMPBELL, R. SEWELL, E. WHITE, J. NUNN, E. S. PROUT, M.A., and W. GILL.

New Tabernacle Chapel.—Rev. J. GLENDENNING presided. Addresses, prayers, &c., by the Revs. T. MANN, D. JONES, W. GRIGSBY, and JAMES DEIGHTON.

THE 70th Anniversary Meeting of the London Missionary Society was held on Thursday, May 12th, at Exeter Hall, which was densely crowded throughout. The Chair was taken at 10 o'clock by the Right Hon. Lord Ebury. On the platform were Hon. A. Kinnaird, M.P., Sir Francis Crossley, Bart., M.P., E. Baines, Esq., M.P., G. Hadfield, Esq., M.P.; the Envoy from the Government of Madagascar; the Revs. J. B. Owen, M.A., Dr. Ferguson, Dr. G. Smith, T. Jones, J. Makepeace, J. Parsons, E. Mellor, M.A., James Kennedy, M.A., Newman Hall, LL.B., H. R. Reynolds, M.A., R. W. Dale, M.A., H. Allon, A. Thomson, M.A., P. Thomson, M.A., E. Mannering, G. Hall, B.A., W. Knibb Lea, C. Campbell, J. S. Wardlaw, M.A., J. Alexander, Dr. Brown. D. Thomas, B.A., R. Balgarnie, J. G. Miall, J. G. Rogers, B.A., J. Glendenning, G.W. Conder, E. R. Conder, M.A., &c., &c.; Messrs. Samuel Morley, H. Wright, Eusebius Smith, J. K. Welch, W. D. Wills, G. F. White, C. Curling, W. Spicer, H. Spicer, W. H. Warton, C. E. Mudie, Isaac Perry, T. Spalding, Potto Brown, C. Jupe, &c., &c.

The proceedings were opened by the singing of Bishop Heber's hymn, "From Green-land's icy mountains," and the offering of prayer by the Rev. ALEXANDER THOMSON.

The CHAIRMAN said,—Ladies and Gentlemen, I beg to assure you that I am deeply sensible of the honour which you have conferred upon me by placing me in the chair on the present occasion. At the same time I can also assure you that I feel the solemnity of the proceedings in which we are now about to be engaged, as well as the responsibility of every person who joins in them. Fortunately the work in which this great Society is occupied depends in no degree, or, at all events, only in a very small one, upon anything that the Chairman may utter at an Anniversary Meeting; and I am glad of it, because the duties which are imposed upon the chair, and which I shall now attempt to discharge, consist partly in making a few observations prefatory to the great business which lies before us for transaction. That business is to learn from the Report the history of the Society's doings during the year which has just terminated. I have had the advantage of seeing that document; but I can assure you, ladies and gentlemen, and I can also assure those who are to come after me, and whose duty it will be to place before you more conspicuously the facts narrated in that document, that it is not my intention to allude in the slightest degree to any feature of the Report. Indeed, I think I should be setting a very bad example if I were to commence by doing that which I hope will not be done in the course of this Meeting—namely, trespassing on the province of another speaker. I venture, with great humility, to make this remark at the outset, because if that rule were observed on all occasions of this nature, the charge of tediousness, which is sometimes made against these meetings, would have no foundation whatever. Now my thoughts, and I dare say yours also, ladies and gentlemen, are travelling backwards over the year that has passed since you last assembled in this hall at the Annual Meeting of the London Missionary Society. Mine travel back a little further than that. Now that I find myself, humble individual as I am, in this conspicuous situation, my mind travels back to the time when by your favour I occupied this post before. I cannot help recollecting the immense crowd that assembled on that occasion, when this hall, which is well filled indeed now, was literally crammed; when every face in that vast space which now lies before me was upturned towards this platform, and when every eye was fixed on the form of one quiet, unimpassioned, imperturbable countenance—I mean the countenance of the intrepid Dr. Livingstone, who had just returned almost like the living from the dead, and whom we hailed with such joyous acclamations. There was indeed a hero. I would not say anything at all in disparagement of the reception—I took a large part in it myself—which was recently given to the great Italian patriot; but this I will say, that if the world were as wise as I could wish it to be, a far greater reception would have been given to Dr. Livingstone than to any other man, however great in art or in arms. Now the name of Dr. Livingstone—and I am sure it must be a matter of deep thankfulness to all here present, that, living as he does in an atmo-

sphere of perpetual danger, he should still be preserved to us when so many have perished—the name of Dr. Livingstone reminds me strongly of the great principles on which this Society is based. I always feel when I come to an Annual Meeting of this Society that I am breathing the purest religious atmosphere that I breathe in the course of the year. However much the jarring discord of religious opinions may be heard elsewhere, here it is left behind, here it is hushed, here no denominational differences can enter. I believe that the only question that is asked when a person presents himself for employment under the auspices of this association is this—“Do you believe in your heart, and confess with your mouth, that the Lord Jesus is the Son of God, and that He died to save mankind?” I believe that that is the only question which is absolutely necessary; and, having myself been engaged for many years in discussing what are called “terms of subscription,” this I will say, that if I had my own way—I am afraid I shall not have it—those are the only terms of subscription which I, when I am an archbishop, shall venture to propose. Turning again to Dr. Livingstone, let me ask you to observe how your admirable principle of foundation has fructified? how through Dr. Livingstone himself it has touched a part which probably you hardly contemplated, and has thus conferred a benefit upon the Missionary cause, which certainly I did not myself anticipate. I believe that the predilections of Dr. Livingstone are rather of a Presbyterian character. But did he, when he came to England to stir up the hearts of his fellow-countrymen, confine himself to going amongst those who agreed precisely and dogmatically on every point with himself? Far from it; he went to the two great Universities of Oxford and Cambridge, to preach toleration and impartiality there. And see what good that did, how the spirit of liberality was stirred up in those two great Universities to which we must all look up—I am sure all present do so—with respect. A Nonconformist was, at the period to which I allude, received with open arms by both Universities, and he stirred up the Missionary spirit to such an extent that it was really quite delightful to hear or read the speeches that were made, and to observe the enthusiasm that was evoked. As regards the Missions which followed, although we cannot but deeply lament the failure of one of them, with which Dr. Livingstone himself was more especially connected, yet at the same time we cannot but thank God and take courage; ay, and let me add that we ought to feel grateful to the founders of the London Missionary Society for the liberal principles which they adopted, and which have been the foundation of so much good. Let me say one or two words more before I sit down. It has often been asked, “Why do you send Missionaries abroad when you have so many heathens at home?” Well now, I think that taunt is in some respects well founded. But in whose mouth do we find it? Why, we find it in the mouth of those who, if you look through the list of contributions to this great society and other institutions, you will find subscribing neither to Missions abroad nor to Missions at home. The answer which I should give to a gainsayer of that description is, not that there is injustice in the taunt, because I am one of those who think that we should begin at home—the answer, I say, which I should be inclined to give to such a person is this—“These things ought ye to have done, and not to leave the other undone.” I do, from the bottom of my heart, thank God—at least for my own communion, and I believe I may say the same for other communions too—that we have at last got a prelate in the diocese of London who seems to have risen to a full understanding of his responsibilities in this matter, and who is now endeavouring that this reproach may be wiped away from us; not simply by saying, “We must have everything in the Church of England,” but by trying to encourage all denominations who “hold the Head,” and wish to do their duty as he is striving to do his, and as we laymen are, I hope, aiming at doing ours, to make one common effort that the reproach to which I have alluded may now and for ever be removed. Shall I say a word about the discussions with regard to that sacred Book which we put into the hands of our Missionaries, and which has been carried far and wide, we hope, with saving and healing power on

its wings to the uttermost parts of the earth? I think I hardly need do so. At the same time I would ask, Where are the gainsayers now? Where are those who would endeavour to destroy our faith, and to steal from benighted nations that which alone can give them light, and life, and hope? I am happy to think that at all events we have not been "frighted from our propriety;" that we had too much confidence in the Book and its doctrines to be hurried away from it or alarmed. I very much regret the sort of hard names that were flung at those who happened to take peculiar views on this subject. I dislike that mode of warfare in a prudential point of view. Hard words will convince nobody, but they will make men harder to convince. Language which sympathizes with the objector while it confutes his objection, that is the language which I would have used towards those who differ from us. Let us, my friends, not be frightened by objections. If the Book, with the tenets which we derive from it, will not bear the most searching criticism, let us give it up at once. Do not let us be so cowardly as to suppose that the Bible will not bear human criticism. It has borne it for hundreds of years, and it will bear it to all eternity. I will not dwell on this subject any longer; I will merely say that the wave is now fast receding; that although it was like a noisy breaker on the shore, there was in it no real strength; and that I trust that very soon that disturbed wave will have given place to a gentle ripple, until at last nothing will be seen but the calm swell of the central ocean. I must not, my friends, trespass any further on your attention. Missionary work is a very tempting theme, and there are so many great names connected with the London Missionary Society that one almost feels as if one did not do justice to the Society in not alluding to them. I am not going to do so, having only time to indicate the feelings which occupy my mind on this occasion; but this I will say before sitting down, that so long as South Africa exists—so long as the islands of the Pacific Ocean exist—so long as the names of Livingstone and Williams and Moffat, and many others which do not occur to my mind at this moment, are remembered—so long as there is any true religious feeling in England—so long as there is any true sense of that deep responsibility which the Imperial Government throws upon the nation as regards the spread of Christianity in the world, so long as there is any gratitude to the men who have lived, and suffered, and died in the cause of Christ—so long will the name of the London Missionary Society be borne aloft in the hands and hearts of all Christians.

The Rev. Dr. Tidman, (Foreign Secretary) then read the Report.

THE history of the Society for the year now to be reported adds to the accumulated and conclusive evidence of former years, that, for the successful progress of that glorious cause which it labours to advance, our hope and trust must rest on God alone. Events have recently occurred in Madagascar in painful contrast to our sanguine expectations; and in many islands of the South Pacific, on which the light of heavenly mercy had begun to shine, armed bands of robbers and murderers have assailed the peaceful and defenceless people, torn them from their kindred and their homes, and carried them to strange and distant lands, where they are toiling in slavery, or daily dying in their bondage. These sad events of the year remind us that our brightest prospects may be suddenly overcast, and that our anticipated sources of joy may become the occasion of our bitterest disappointment.

During the year also the Directors have had to mourn over the removal by death of five devoted Missionaries, and four faithful women associated with them in Missionary labours. The REV. ALEXANDER IRVINE, appointed to Polynesia, was not permitted to see the island where he hoped to spend a long life of service for his Saviour; he was arrested on his way by disease, and died at Sydney, six months after his departure from England. The REV. WILLIAM HOWE, for seventeen years our faithful and indefatigable agent in Tahiti, worn out by labour and anxiety, sunk into the arms of death in the island of Rarotonga, on the 9th of June. Thither he had proceeded in the "John Williams," on his way to

Australia, where it was hoped, after the heat and burden of the day, he might have enjoyed a clear and quiet evening ; but the gracious Master, whom he had so long and faithfully served, took him to that better country on which the sun never sets. His sound practical wisdom, united with uncompromising fidelity and the purest benevolence, secured for him, even from the French authorities in Tahiti, respect and confidence ; and when the tidings of his death reached that island, the sorrow of the Queen, and of all classes of the people, was intense. The REV. T. S. HOOD and the REV. WILLIAM ROSS, both veterans in South Africa, died in peace and honour at their posts of labour, the former on the 24th of May, and the latter on the 30th of July. The REV. ROBERT WILSON, one of the first Protestant Missionaries to Hankow, after two years' labour in that mighty Chinese city, fell a victim to cholera on the 11th of August. Although his course was short, he had, by exemplary diligence, overcome the difficulties of the colloquial Chinese, and was able to preach the glad tidings of salvation to the people in their own tongue ; and on his sudden removal the Native Christians, with his own countrymen, and other foreign residents in Hankow, followed him to the grave, and rendered to his mourning widow and her fatherless infants generous proofs of their respect and sympathy.

The loss among our female friends in India has also been unusually great. MRS. ASBURY of Mirzapore, and MRS. JONES of Benares, MRS. BAYLIS of Travancore, and MRS. RICE of Bangalore, have all been called by their Divine Saviour to enter into rest. The former two, as it was hoped, were only entering on the service of their Lord ; but Mrs. Baylis had spent fourteen years, and Mrs. Rice twenty-seven years in the Mission field, during which they had diligently united with their husbands in labours of love, especially in efforts for the social and religious improvement of their own sex.

But, while we mourn over this record of mortality, it is a demand for thankfulness to the Divine Head of the Church that He has enabled the Society to send forth other labourers to occupy the places of those who have fallen. During the year *five* new agents have gone forth to MADAGASCAR : the Revs. Julius Kessler, R. G. Hartley, Benjamin Briggs, and John Pearse, with Mr. James Sibree; *three*, the Revs. R. J. Thomas and James Williamson, with Dr. Dudgeon, to CHINA ; the Rev. H. C. Williamson to JAMAICA ; and the Rev. Thomas Carter to BERBICE. In the course of the ensuing autumn they also anticipate the gratification of sending forth *six* additional agents to INDIA : *two* to SOUTH AFRICA, *two* to the WEST INDIES, *one* to MADAGASCAR, and *one* to CHINA. The total number of the Society's Missionaries, when thus reinforced, will amount to *One hundred and seventy-six*; with upwards of *six hundred* native agents, including evangelists, catechists, and schoolmasters.

In the month of May last the Society was deprived by death of its estimable Treasurer, SIR CULLING EARDLEY EARDLEY, BART., who had sustained the office with great kindness and generosity for nearly twenty years. He died in the midst of an active and useful life, devoted to benevolence and religion ; and on the mournful occasion the Directors expressed their high sense of his worth and usefulness in the following terms :—

“ Resolved,—

“ That, in receiving the announcement of the decease of their late Treasurer, Sir Culling Eardley Eardley, Bart., the Directors record with mournful pleasure their high sense of his distinguished Christian character, and of his unwearied and generous exertions in promoting the interests of religion, benevolence, and freedom. But especially the Directors bear their grateful testimony to the many kind and valuable services rendered by their departed friend as the Treasurer of this Society, during the extended period of nearly twenty years, in which he sustained that office.

“ That the Directors beg to convey to the family of Sir Culling Eardley Eardley, Bart., the assurance of their sincere sympathy and Christian condolence, trusting that, under this solemn and afflictive bereavement, they may be sustained by the promises of the Holy Scriptures, and the grace of the Divine Spirit.”

The Directors are truly thankful to state that, at their earnest invitation, the Hon. ARTHUR KINNAIRD, M.P., has consented to undertake the vacant office; and they feel assured that their constituents universally will highly appreciate the kindness of Mr. Kinnaird, and receive his services with sincere thankfulness and entire satisfaction.

The number of STUDENTS for Missionary service, including those now finishing their course, amounts to *Forty-eight*; and to their Christian character, no less than their diligent application, their respective Tutors have borne honourable testimony.

After prolonged consideration and repeated conference between the Directors both of Town and Country, it was unanimously resolved, in October, 1861, to establish an Institution in which the Students of the Society might spend the last year of their academical course in *studies peculiar to Missionary life and labour*. The course for the year includes the continued study of the Sacred Scriptures in the originals; the principles and history of Christian Missions both ancient and modern; the acquisition of at least the elements of the several languages in which the Missionary is hereafter to exercise his ministry; and the attainment, when desirable, of the principles and practice of surgery and medicine. In addition to these advantages, the Missionary element pervades and characterizes the entire engagements of the Institution in a degree not otherwise to be secured; and the result of the first session has assured the Directors of the beneficial influence and substantial advantages resulting from the new arrangement.

The Directors, sensible that the success of the Institution would mainly depend on the Missionary spirit as well as the literary qualifications of the President, were happy in appointing the REV. JOHN SMITH WARDLAW, M.A., to that office. The devoted labours of their valued friend as a Missionary in India for nearly twenty years, in addition to his academical qualifications, afforded the assurance that he was the man for the office; and the Directors would be wanting both in justice and gratitude did they omit to bear testimony to the judgment, fidelity, and Christian spirit, with which Mr. Wardlaw has discharged the various duties of his position. Suitable premises were obtained for the Institution in the salubrious locality of Highgate, which have been found in all respects eligible.

The following is the FINANCIAL STATEMENT for the year:—

INCOME, 1863-4.

FOR ORDINARY PURPOSES.

| | | | |
|---|---------|----|----|
| Subscriptions, Donations, and Collections | £47,407 | 14 | 1 |
| Legacies | 6,971 | 14 | 2 |
| Fund for Widows and Orphans, and Superannuated Missionaries | 3,172 | 5 | 11 |
| Australia and Foreign Auxiliaries | 2,516 | 7 | 1 |
| Dividends | 1,003 | 19 | 3 |
| | 61,072 | 0 | 6 |

FOR SPECIAL OBJECTS.

| | | | |
|--|---------|----|----|
| For the Extension of Missions in India | 921 | 0 | 3 |
| Ditto Ditto China | 1,189 | 16 | 11 |
| For the Madagascar Mission | 1,102 | 9 | 4 |
| For Madagascar Memorial Churches | 2,223 | 17 | 5 |
| Contributions at Missionary Stations | 14,564 | 4 | 5 |
| | £81,073 | 8 | 10 |

The Contributions for *Ordinary Purposes* exceed those of last year by £8,932 15s. 7d.—namely, Subscriptions, &c., £4336 14s. 8d.; Legacies, £3068 8s. 2d.; Widows' Fund, £293 5s.; Australia and Foreign Auxiliaries, £1234 7s. 9d.

EXPENDITURE.

| | | | |
|---|---------|----|---|
| Payments by the Treasurer | £72,021 | 19 | 4 |
| Raised and appropriated at the Mission Stations | 13,778 | 0 | 9 |
| | £85,800 | 0 | 1 |

Towards meeting the deficiency in the Income of the Society, as compared with its expenditure, the following sums have been drawn :—

| | | | |
|---|--------|---|---|
| From the Fund for Extending Missions in India | £1,500 | 0 | 0 |
| Ditto Ditto in Madagascar | 1,515 | 4 | 5 |
| Ditto Reserved Legacy Fund | 1,920 | 2 | 2 |
| | £4,935 | 6 | 7 |

POLYNESIA.

In no section of the Mission field is the increasing power and extending progress of the Gospel more striking and impressive than among the various tribes of the South Pacific Islands. In the social and moral transformation of thousands and tens of thousands of these islanders from savages and murderers to loving husbands, tender fathers, and peaceful neighbours, we find living illustrations of prophetic imagery: “Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.”

Every successive year brings fresh tidings of these marvellous achievements of redeeming power and grace; and, whereas our fathers bore a protracted night of toil before they beheld the dawn and gathered the first-fruits, the labourers of our own time find many of those distant isles waiting for God’s law; and, after a comparatively short course of faith and labour, the little one becomes a thousand, and the small one a strong nation.

This accelerated progress of the Gospel must be ascribed, under the Divine blessing, to the wonderful and blessed change it has accomplished in many islands on which the shadow of death once rested—to the conviction of the natives, even in their ignorance, that the Missionary comes to their country, not as other white men often come, to kill and to destroy, but to elevate, instruct, and save—and, above all, to the initiatory labours of Native Evangelists, who carry in themselves the evidence of its power and grace, and who are able to say to the ignorant, the base, and the cruel, “We were even as yourselves. Come with us, and we will do you good, and lead you to that Saviour who has redeemed us, and will redeem you from misery and death.”

The following short extract from the letter of a Native Evangelist in the Island of Maré, addressed to the Rev. George Gill, his former Missionary, evinces the qualification of these native labourers, and the success with which God crowns their labours :—

“Maré, January, 1864.

“To Mr. and Mrs. George Gill.

“May the blessings of life and salvation from our Lord and Saviour Jesus Christ be yours, and the portion also of your children.

“Great is the loving compassion of my heart towards you—it is like the love of a child towards its father far away.

“The word of God is growing greatly in this dark land; many there are who have come on the side of Jesus, plucked from the hand and power of Satan; so that it may be truly said, ‘The work of our hands is established in this land.’

“Many have been baptized in the name of Jesus—many are seeking life for their souls in Christ—many have forsaken the paths of sin and vice: the work has been with tears and sorrow in the planting, but now it is joy and sweetness in the budding.

“I am living at the Station of Mr. Jones, as a helper in the work of our Lord.

“The work is one, as you well know, and the joy is one; planting the seed, and waiting

for fruit; and what is this? It is the enlightening of the heart of man by the word of the Gospel which we teach, and which they love; and great is our joy and comfort to know their faith in the Lord. We work, and put all the work, which is all His, into His own hand. 'He must give the increase.' He must make it grow and enlarge it.

"The zeal of His servants in this land is *great*, strengthened by His *great* love.

"Here is another word I have to say—Many of the heathen from the inland villages have come to receive the Word of God. During the year 1863 there were four heathen chiefs who, with their people and tribes, were willing so to be taught.

"Here is another word I have to say—The Missionaries have established a School for Native Teachers in this land. This indeed is a great good that has been made to grow in this land, to teach them wisely the word of truth.

"Here is another word—The kings, chiefs, and governors, have established laws for the rule of this land—for the punishment of evil-doers, for the dread and terror of the hearts of men who are obdurate and unbelieving, and it may be a blessing for many. We already thank God for the order in this land.

"We are now very busy in building a stone house, and are teaching the heathen how to work in this kind of work: they are very ignorant of this kind of work for the body, as they are of the better work for their spirits. We are teaching them how to work in wood—to saw wood, to plane wood, and to nail wood; to build houses of stone and other kind of houses. But you know how few tools we have, and how unskilful ignorant and heathen people are. A few, however, are doing very well; but great is our compassion towards them here, and great is our joy when we see their ignorance and darkness enlightened.

"This is all I have now to say. I have written in great haste, because the ship is in a great hurry. May the blessings of life and salvation be with you all.

(Signed) "TAKA."

In no Missionary field has the apostolic counsel to Timothy been more diligently carried out than by our brethren in Polynesia: "The things which thou hast heard of me, the same commit thou to faithful men, who may be able to teach others also;" and the happy results are now seen in the successful labours of *Native Evangelists*, by whom the Gospel has been carried to distant islands, and to tribes sitting in darkness and the shadow of death; and, but for the courage and constancy, the Christian teaching and the holy example of these humble and devoted servants of the Lord Jesus, thousands and tens of thousands who now rejoice in the light and liberty of Christ would have sat beneath death's dark shadow until the present hour. It has therefore been a primary object with the Directors for many years to sustain in full efficiency the several Institutions for training Native Christians of tried character and suitable talents for Missionary service; and they are thankful to state that these Institutions were never in greater efficiency than at the present time. In the Institution in the Island of TAHAA there are now *Twenty-six students*. In the Institution of RAROTONGA, *Eighteen*. In SAMOA, *Eighty-eight*. Total, *One hundred and thirty-two*.

The general character of the Native Churches, especially when we consider the former mental and moral degradation of the converts, is equally gratifying and surprising; and in the exhibition of many features of Christian life they supply useful lessons to ourselves. Especially, their zeal and liberality in the support and extension of the Gospel, compared with their limited resources, is marvellous; and this must be admitted by all when they learn that the contributions of the Polynesian Churches for the year, partly in money and partly in native produce, exceed in value £1900.

It must not, however, be supposed that the necessity for British Missionaries is superseded by the labours of Native Evangelists; for although they are dauntless pioneers and brave combatants in the battle field with heathenism, they need the presence and counsels of a leader, and still therefore the loud cry is heard from the Isles of the Pacific to the Churches of Britain, "Come over and help us."

The REV. J. C. VIVIAN, appointed by the Directors to the Society Islands, informs us of the importunity of the people on islands he visited on the voyage, who had been long waiting for the white Teacher, to detain him among them.

"Our long voyage from Sydney," writes Mr. Vivian, "though occupying nearly nine months, has been full of interest, and has contributed greatly to my experience. We have visited upwards of thirty islands, and I have seen the Mission field in these seas in all its length and breadth. You will not be surprised when I tell you that, on several of the islands to the West, the people are so anxious to receive Missionaries, that I had literally to drag myself away almost by force from them."

"At Uea, one of the Loyalty Islands, the Natives were so anxious for me to remain, that they were ready to give up their lands, or anything they possessed, if I would stay and be their Missionary.

"At *Fate*, as soon as they knew I was a new Missionary, they determined, if possible, to secure me. At first they tried persuasion: on finding this to fail, they next tried what force would do—they designed to carry me off. For this purpose, six strong fellows came on board before daylight, and took their stand near the cabin stairs. Judge my surprise on ascending the ladder. I had scarcely reached the top before I was caught in the close embrace of these six black men. They looked very resolved at first; but by a little coaxing I got my release, and when they found their case was hopeless, they desisted and made no further effort. Every one of these poor fellows carried marks in his countenance of deep desire for further instruction in the Word of God. It was truly painful in the extreme to witness these things, and have no means of assistance at hand. Oh that more labourers were sent forth! Truly, 'the harvest is great, and the labourers are few.'

"On reaching Samoa, the same cry was heard from the Brethren and people, 'Do stay here; we need help!' At the meeting of the Brethren no less than seven of the high chiefs came and made a formal request that I might be detained. Oh, if the Christian people of England could for one moment have witnessed the anxiety, or heard the pleadings of these men, I am persuaded they would think no sacrifice too great to make, in order to supply their want. They said with tears, if a Missionary did not come with them, the *Priest* would, and the people would be lost. If, by gathering the whole population before me, to plead their own case, they could succeed, they would do it, and 5000 people should come and present themselves as destitute of a pastor and going to ruin. These things deeply wrought upon my feelings, and my heart melted in me for their sakes."

A similar statement is given by Dr. Turner of the urgent entreaties of the natives of Uea, addressed to Mr. King, appointed to Samoa.

The most formidable obstructions to the progress of Christianity in the Islands of the Pacific have not been found in the ignorance and degradation, nor even the savage ferocity of the islanders; these have been overcome by toil and patience and love; but the deadly wrongs inflicted upon the defenceless people by white men bearing the Christian name—these have been the monster evils which the Christian Teacher has had to encounter in every step of his generous career. To the cruelties perpetrated by our countrymen upon the natives of Eramanga, Williams became the victim of their mistaken revenge. But the atrocities recently committed by white savages on the enlightened and Christianized natives of Polynesia exceed the horrible barbarities of all former years. Vessels well armed, and supplied with all appliances for success, were sent out from the ports of Peru, to capture by fraud or by force the natives of various Polynesian groups, and convey them as slaves to labour and to die in the mines of that country. These vessels were fitted out by a well-known mercantile house in Lima, and partly with British capital; and such was the success of their inhuman enterprise, that upwards of two thousand victims were torn from their homes, and, if they survived the cruelties of the voyage, were doomed to the aggravated horrors of slavery. Several hundreds of the sufferers were natives of the Penrhyn Islands, and the Union group, and others of Niue or Savage Island. Into all these groups the Gospel had been introduced by the Native Evangelists of our Society; and, so signally had the Divine blessing been vouchsafed to their humble labours, that thousands of the barbarous people had been turned from idols to serve the living God, and to enjoy the peace and happiness which redeeming mercy never fails to bring.

The last Report of the Society briefly recorded the wonderful and happy change effected among the natives of Savage Island, by the power of Christianity, in the following words of the Rev. W. G. Lawes, the solitary European Missionary among the people:—

"Fifteen years ago a foreigner would not have dared to land, nor been suffered to live on the island; now, foreigners are treated with hospitality and kindness, and those who live amongst the people lack no good things that the land produces. Fifteen years ago they lived in the bush like brutes; now, villages and neat plastered cottages evidence the progress of civilization. Fifteen years ago anarchy, war, and bloodshed, prevailed throughout the island; now, law, order, and peace. Fifteen years ago the people were all dark and degraded, strangers to prayer and praise; now, 'clothed and in their right mind,' they surround their family altars night and morning to bow down to the God of heaven, and the air is vocal with their songs of praise. Fifteen years ago they had no written language; now, they have the Gospel and other books, with *two thousand readers*. Fifteen years ago they were all, before God, dead in sin; now there are 360 in Church fellowship, living to His glory, besides many who, we have reason to hope, are new creatures in Christ Jesus."

Within a few months after this cheering statement was given, the same writer thus describes the wrongs and cruelties committed by a Peruvian slaver upon the unsuspecting natives :—

"When the ship sailed on the night of the capture, the natives on board thought she was making a long tack; but they soon found that they were really off. Two white men, armed, guarded the hatchway, which was shut down, and the poor creatures below were in total darkness. They kept knocking at the door, deck, and sides of the ship, and calling to be let out; but some of the white men went down, and beat them with great pieces of wood, for making a noise. When the poor captives thought it was about the time of their evening worship, they united in their wretched confinement in singing and prayer.

"On the following day the vessel stood in towards the shore; and some natives, ignorant of the character of the ship, and of what had transpired, went on board. Those in confinement recognised the well-known sounds of their native tongue, and shouted for help, but of course in vain. By desperate efforts they succeeded in breaking a hole in the door large enough to let one through at a time. A number succeeded in reaching the deck, and rushed over the ship's side into the sea; but there were only two or three small canoes; land was a long way off, and some were not able to swim well. The wretches on board fired from the deck upon the helpless natives in the canoes and in the water. A boat was lowered, and many were recaptured. Seven only escaped. Among those carried off were thirteen Church-members, and many candidates. Eighteen wives are left without husbands, and sixty-three children are deprived of their fathers.

"One young man, Simeona, a Church-member, was brought home a corpse, shot through the head. The white wretches fired upon the unarmed and unresisting natives, for no other reason than that they might terrify them, and so make them an easy prey. Some of the canoes surrendered in terror: only three escaped to tell the sad tale.

"Among those carried off are some of the most important men on the island, the law-makers and law-enforcers of Savage Island, and some of the most promising young men. Twenty-five Church-members, one deacon, and many candidates, are among the captives.

"It is indeed a day of darkness and gloominess on Niue, and many other of these interesting isles. It is as if the powers of hell were let loose upon their defenceless tribes.

"One of the most touching incidents connected with this sad affair," says the Rev. A. W. Murray, "is the fact that on the morning following the dreadful day on which the murderous proceedings took place at Savage Island, the natives, while their hearts were bleeding and their tears flowing because fathers, husbands, brothers, and sons were torn from their embrace, should lift up their voice to God in prayer, not to invoke vengeance upon the heads of their guilty oppressors, but to pray that their hearts might be changed, and that they might be led to abandon their wicked courses. How like the spirit of Him whose followers they profess to be: 'Father, forgive them, for they know not what they do.' And still more touching, perhaps, is the scene on board that floating hell where the poor captives were confined. When they supposed the hour had arrived at which they had been wont with their families to worship God in their happy homes, now no longer theirs, they united in their accustomed exercises; they prayed and sang praises to God, and no doubt, like their friends on shore, sought blessings for the miserable men by whom they were being so cruelly wronged."

The following general statement of the atrocities committed by the Peruvian slave-ships is given, not by a Christian Missionary, who might be supposed to write with affection and partiality towards his suffering converts, but it is the plain, unvarnished tale of an

English sailor, the captain of a vessel trading in the South Pacific, and whose testimony may therefore be regarded as entitled to confidence :—

" The schooner 'Emily' sailed from Bay of Islands, 3rd February, for Sunday Island, and on arrival there found a large barque at anchor. On the captain of the schooner landing, he saw a number of natives that he knew to come from Duke of York and Duke of Clarence Islands, and as he could speak their language, they told him how that the barque had visited their islands, and that the captain and crew, well armed, landed in their boats, drove all the people down to the beach at the point of the bayonet, took every man, old and young, that had any strength, and carried them on board the ship, leaving none on the two islands but a few old white-headed men, and some women and children. The islands are almost depopulated. There were a number of natives from Savage Island on board, as well as from Manihiki, Danger, Easter, and other islands. There were about twenty-five women and forty children taken off Easter Island. When the slaver made Danger Island, the Missionary ashore sent a canoe off to know what vessel it was, and to obtain information. On the canoe coming alongside, both it and the man were hoisted on board; the latter was put below the hatches, and the former broken up for fire-wood.

" The object of the slaver visiting Sunday Island was to try and restore the health of his cargo, which must have been very numerous; as 300 or more, including men, women, and children, were in a dying state, owing to their crowded condition, and were landed in a most deplorable plight. They were so emaciated and feeble that they could not stand, and some were not able to crawl. The first launch-load that was landed consisted of fifty-three men: only three could stand of that number, three were found dead on the launch reaching the beach, and the residue were hauled out of the boat in the roughest manner to be conceived, and thrown on the beach—some beyond the surf, and others in it. Several were drowned where they were thrown, and eighty died immediately after being landed. Some, not having strength to crawl beyond the reach of the tide, were drowned. As soon as some of the others gained a little strength, and were able to move about, they ate almost anything that came in their reach, and the consequence was that diarrhoea, flux, and cramp seized them and carried them off in numbers. The dead bodies were buried on the beach in the sand, and when the tide rose and the surf set in, all the bodies were disinterred, and strewed over the beach, and allowed to remain as the tide left them. On the 19th April a considerable number of the people had partially recovered, and were able to walk about. Many of them intended to start for the high land just before the sailing of the barque, and hide themselves, which they can do, as the island is favourable for that purpose. The slaver is a beautiful-looking vessel, of about 400 tons measurement, and is remarkably fast in her sailing qualities. She has various names, flies a variety of flags, and is well armed. The captain and the greater part of the officers are Spaniards. Her crew is well-appointed: besides petty officers, there are twenty men of various nations before the mast. This vessel is one of seven of a similar character, and employed in like manner among the islands."

From the preceding statement it will be seen that many of the captives perish before they reach the land of their destined bondage, and the fearful sufferings of those who actually reach Peru may be learnt from the subjoined brief statement of an English gentleman resident in Lima, and who is evidently well informed on the painful subject :—

" Fifteen hundred natives of Polynesia have been imported and sold here [at Peru]. At the hotel where I resided there is a boy employed in the kitchen; and an American woman, residing in the house, has a little girl of about four years old, for which she paid sixty piastres. The mortality among them is very great, especially on the sugar-cane and on the rice plantations. They are there attacked by dysentery, and die rapidly. On one estate alone seventy-five were thus carried off. Their treatment is nearly the same as that of the negroes in the time of slavery. They are given something to eat and drink because they have cost money; but they are beaten when they do not work, and, as that is altogether contrary to their habits and their thoughts, a great number have died under the blows inflicted upon them.

" Nothing can be done with the women: they absolutely refuse to work. It is something really sad to see people sold like beasts, who can read their Bible, know how to write, and who are, in some respects, superior to their masters."

This mournful intelligence produced the strongest sensation throughout Australia; and in the several colonies public meetings were held, at which petitions and memorials were adopted, urging on the British Government the necessity of immediate measures for putting

an end to this monstrous evil, and, if possible, for the restoration of the captives to their country and their homes.

On the arrival of the sad news in England, the Directors presented a memorial to Earl Russell, Secretary for Foreign Affairs, inviting the special attention of her Majesty's Government to these gross outrages, and urging the adoption of immediate and efficient means for their repression. From the reply of his Lordship, communicated by Mr. Layard, they were gratified to learn that their application had been anticipated, and that her Majesty's Government "were doing all they could in the matter."

They also learnt, with much pleasure (though not officially), that the measures actually adopted left no doubt of the sincere and anxious desire of the Government to protect the defenceless natives from the lawless proceedings of the slavers. Mr. Jerningham, the British Minister in Rio, firmly protested to the Peruvian Government against the cruelties committed by the slavers, and, in consequence of these remonstrances, that Government placed a vessel at the disposal of such of the islanders who, having been forcibly brought to Peru, were desirous of returning to their native country. The "Tribune," a British frigate, was also ordered to the South Sea Islands, in order to communicate with our consuls, and to afford such assistance as could be extended to the islanders.

We most earnestly hope that the success of these measures may lead both to the righteous punishment of the oppressor and the liberation of the oppressed; or, should they fail, that additional means, yet more stringent and effective, will be adopted till these objects are secured.

The French Governor of Tahiti, claiming jurisdiction over some of the neighbouring islands from which the Peruvian slavers had carried off victims, promptly despatched armed vessels, by which at least one of the ships was captured, and the captives set free. The captain and supercargo were brought to trial at Papeete for piracy, and found guilty; the one was sentenced to six, and the other to ten years' penal servitude—a most righteous sentence, which we may hope will tend to deter others from prosecuting this inhuman enterprise.

THE WEST INDIES.

The Missions originated and sustained by the Society in JAMAICA and BRITISH GUIANA present for the greater part features in common, and throughout the year they have made hopeful advances both in numbers and strength, notwithstanding some adverse circumstances to which they have been exposed.

They have suffered from the continued depression of Colonial produce; from the number of immigrant labourers from Africa and the East; and from heavy import duties, applied to a large amount in the support of the several ecclesiastical bodies and their respective schools; but in these resources convictions of Christian duty and consistency will not permit our Ministers and Churches to share. Although affected by these serious obstructions, they have continued to make advances: additional stations have been formed—new chapels have been built, and others have been enlarged—the character and social habits of the people have been sensibly improved—and their contributions toward the support of their Ministers, the expenses of worship, and the education of the young, have supplied convincing evidence of their Christian principles and conscious obligations.

The number of Churches affiliated with the Society is *Thirty-six*, distributed as follows:—In Jamaica, *Fourteen*; in Demerara, *Ten*; and in Berbice, *Twelve*.

The number of Missionaries is *Twenty-two*, and of Assistants *Thirty-five*.

The number of Church-members last returned is *5446*.

The amount of Contributions raised by the several Churches is as follows:—In JAMAICA, £2497 1s. 1d.; in DEMERARA, £1590 15s. 8d.; and in BERBICE, £2220 6s. 3d.; making a Total of £6308 3s.

The individual and social aspect of the coloured races in the West Indies is gradually undergoing an obvious change. The race of Native Africans who were torn from their homes and brought to our colonies as slaves is fast passing away; but as they successively leave the scenes of their early bondage, they often express in joyful strains their gratitude to that Divine Redeemer who remembered them in their low estate and made them free indeed.

The last Report of the REV. JAMES SCOTT, of Demerara, contains some observations to this effect:—

"We have still a small portion of the persons in our Churches who were converted in a state of slavery, and who were comforted and sustained by the Gospel while groaning under the burden which that system of iniquity imposed upon them. They have been the stay and the strength of our Churches, and are so still. They are, however, being gathered home to the rest prepared for them in heaven. It is most delightful to see these aged disciples, guided through life, sustained in death, and dying in the faith of Christ, and in the full assurance of faith, leaving us with their prayers and benedictions. I have been greatly cheered in my visits to the sick and dying beds of some whom we regretted to lose, but in whose bliss we have had our joy."

THE REV. ALFRED JOYCE, of Jamaica, gives an interesting narrative of one of these former slaves:—

"During the past week," he writes, "I have committed the bodies of two of our members to the grave, both of whom had been connected with the Church for many years. The life of one of these is full of interest. His name was Thomas Burke, an African. He was brought to Jamaica when about nine years of age. He was a great favourite with his master, who placed great confidence in him, and made him his waiting-servant. He was afterwards intrusted with a dray to fetch goods from Spanish Town, where, one evening, he attended a prayer meeting, and heard of the love of Christ, who died for sinners. From that time he 'felt himself a poor sinner from Africa, and Buckra no care for him, but one Massa Jesus love him'; so he at once gave his heart to that Jesus. So anxious was he to hear more of his Saviour, that on a Saturday evening, after he had finished his work, he would walk to Spanish Town, a distance of thirty-nine miles, to meet with God's people on the Sabbath. He walked back to his master's estate, and was at work by four o'clock on Monday morning.

"During the week he would go to neighbouring estates by night, and hold meetings with the slaves. He was not unsuccessful in his endeavours to bring others to think about their souls, and many began to pray for themselves, and for so doing were dreadfully beaten, and sometimes put to death. His master told him he might thank God when he partook of his food, but at no other time was he to pray; if he did, he was to be shot. But he feared not those who could only destroy the body, and continued to pray. He said, 'Massa, me canna give up praying, Massa Jesus too good to me.'

"His valuable life was twice spared in a remarkable manner: two men, on separate occasions, who were going to witness against him for praying, died on their way. By his efforts and example he has done much for the cause here, and he bore his late affliction with great patience. He used to tell us that he feared not to die, he was waiting for Jesus to take him to Himself; and we can say with confidence, 'His end was peace.'"

SOUTH AFRICA.

The state of the Mission Churches in the several districts of this extended field presents an aspect generally differing but little from the Report of last year. The Missionaries have not had to mourn over any material decline in the state of their congregations, but, on the other hand, they have not been able to report any considerable progress. This must in some degree be attributed to the depressed condition of the coloured people, arising from the loss of cattle and the severe drought of successive years. From these causes their extreme poverty and general distress have been grievous; and although during the present year these evils have been alleviated by partial rains, yet they continue to feel the disastrous effects of former failures both in their cattle and their lands. This cannot be better described than in the Report of PEELTON, from which we give the following extracts:—

"In giving a report of this Station, the people, and their condition, for the year just closed, reference must be made to facts which have very much affected that condition during the last two years, namely, the severe drought which has rested so heavily on the inhabitants of this land, but which, through God's great mercy, is now, for this season at least, broken up, and the happy result is, that all hearts are cheered by the prospect of an abundant harvest of the native crops."

"The year just closed opened upon us with a prospect sad in the extreme, for the drought which had so greatly affected previous harvests held on till it was almost too late to put seed into the ground at all: but quite at the end of the season partial rains fell, sufficient to get *some* seed sown; but the soil, having been softened only a few inches deep, soon became again dry, and the tender crops drooped, and all hope for any harvest was well-nigh gone. But just when all appeared so dark, early in February a partial rain fell which saturated the ground, and called forth meetings for thanksgiving and praise to God, who had sent relief in answer to our urgent prayers. From that time showers continued to fall which matured the crops; and though late and very limited, because so small a quantity of seed could be sown, yet for a while there was food for all. The physical energies of the people, so long depressed, were again revived, and new life was infused into everything; and in nothing was the change more apparent than in the activities of the Christian life of the Church-members. For that state of depression of the bodily powers, which we witnessed, materially affected the mind, and a corresponding inanimate state pervaded the religious exercises and life of the people. The Sabbath services and meetings were indeed well attended, and most appropriate prayers were offered up to God in their gatherings, yet there was a depression about it all which could not but tell heavily upon those who were labouring among them."

"But as soon as there was a return of abundance, the change was apparent and most satisfactory. The Evangelists were out more frequently among the heathen. The careless and indifferent were looked up and brought to the house of God. A desire for doing more for the spread of the Gospel among their heathen countrymen began to stir many hearts, which led to a public meeting, originating entirely with the people, and which might be properly designated a Home Missionary Meeting. It was, without question, the best native meeting I have ever witnessed. The Rev. R. Birt, the senior Missionary, presided on the occasion; when good plans were discussed and resolved upon; among others, the support of a Native Evangelist among the heathen in our district."

The evils described in the foregoing statement were not restricted to any given district, but prevailed, in a greater or less degree, throughout South Africa. But, notwithstanding these afflictive and successive visitations, depriving the people of the ability to contribute their usual amount of support towards the several Missions, they manifested still a willing mind, and even from the depth of their poverty the riches of their liberality abounded. No material declension is found in the contributions of any station, and from several there is a decided increase.

The internal and spiritual condition of the Native Churches, though not free from occasions of anxiety and regret, is nevertheless regarded by our Missionary Brethren generally with gratitude and hope.

The REV. A. ROBSON, of Port Elizabeth, one of the oldest labourers in South Africa, reports—

"The attendance on Divine Service both in the week and on the Sabbath, and the state of the schools, are the same as last year. The chapel, though recently enlarged, is quite full on the Sabbath evening, and the audience is always very attentive.

"The past year has indeed been one of trial, especially to the poor people. The necessities of life have been very expensive, but, thank God, we have now been favoured with rain: last night it fell in torrents, and there is the prospect of better times.

"The people's contributions towards the support of the Gospel at this Station amount, in the whole, to upwards of £150.

"The great Head of the Church has been filling up the vacancies that death had made. I have, during the past year, received twenty into the Church as full members. Two more stand proposed, and there are several candidates for baptism and communion. From several of the people I have received small tokens of regard, which are enhanced in value, owing to the principle whence they proceeded, namely, love to me for my Master's sake."

The Journals of our Missionary Brethren contain many interesting notices of departed Christian friends. From these we select the following :—

"During the past year," observes the Rev. A. Robson, "three of our most liberal supporters have been removed by death. In the demise of one excellent man the loss is very great. He not merely, according to his means, subscribed liberally, but influenced others, and was always ready, in everything connected with the cause, to lend a helping hand. I have received much kindness from him. His death was sudden, and induced by an act of mercy. Passing a European lying under a burning sun in a state of intoxication, he called another of our members to his aid, and carried him home. On entering the man's abode he fell down; the blood streamed out of his mouth, he became speechless, was carried to his own abode, and expired. He was highly respected both by the natives and Europeans, and there was a rush of both classes to his abode, who also attended his interment. His employer bore the expenses of the funeral, and made handsome presents to the bereaved widow. His death was noticed and his character eulogized in the newspapers as a respectable, industrious, good man, who had been twenty years in the employ of the Mayor of this town. He was formerly a drunkard: simple was the means of his conversion. Passing him one day in the vicinity of the town, I said, 'Henry, my Father has a large house above; there is room for you, and I wish to meet you there.' After this he became a changed man, a member of the Church, and a zealous advocate of temperance."

The Mission Stations *beyond the Orange River* have suffered in common with those in the South, though in a less degree; and our Missionaries appear to have been exempted from the difficulties and impediments from without, to which, in some former years, they had been subjected. Our devoted Brother the REV. WILLIAM ROSS, of LEKATLONG, died amidst the affectionate sorrows of his people in July last, and the REV. WILLIAM ASHTON, who has for several years laboured at KURUMAN, where he has very efficiently conducted the Printing Press, has taken charge of the vacant Station.

THE REV. ROBERT MOFFAT continues, in his advancing years, most abundant in labours, as the following passages selected from his last Report of the Mission at KURUMAN will evince :—

"Time, ever on the wing, has brought us to the beginning of another year, and reminds me that I ought to draw up a report of this Station. We have to record the goodness of our Heavenly Father in not only sparing our lives, but granting us health, by which we have been enabled in a measure to attend to the important duties which continually occupy our time. These are too varied and often too numerous to allow each to be efficiently performed; but better have too much to do than too little.

"Among the members of our Church deaths have been more than usually numerous. Some families have been attacked with fever of a typhoid kind. Five have died during the year; two of them in the course of nature, full of years, and in the full assurance of faith. One man was still in the prime of life, and had for many years been a useful member of the Church. The two other were sisters, comparatively young, and whose death was a loss deeply felt by all. The eldest particularly was a most exemplary Christian, the wife of one who knew nothing about heart religion. Ever since she was received into the Church she has been an example to all by her intelligence, love, and good works. No one could see anything else than loveliness in her Christianity. As she lived, so she died, without the shadow of a cloud to darken her bright prospect of joining the redeemed above. When asked if she had no desire to recover health, and be useful to her friends and children, she replied, that were she spared she could continue her endeavours and prayers for them, and especially for her unbelieving husband; but, lifting her hand heavenward, added, 'Jesus lives, and He can do for them what He has done for me. I have no wish to live an hour longer than He wills.' Finding it very difficult to articulate, she would occasionally try hard to say, 'Oh that I were able to speak, that I might tell all how happy I feel in the prospect of being soon with Jesus.'

"The outward affairs and appearance of the station continue to advance.

"The school, to which my daughter attends with unwearied energy, continues to give entire satisfaction; and we only wish we had the means of leading on the more intelligent to higher branches.

"Our Auxiliary, notwithstanding the late frost of last year half destroying the crops, and the not infrequent visits of the cattle epidemic, amounts to £64. It ought, however, to have been more; and I shall not feel satisfied till I see all our people more grateful for

their privileges, and professors more anxious for the salvation of others. Nearly £10 of the above was contributed by Europeans.

"The Church among the *Batlaru* tribe presents an encouraging aspect; and, from an increasing number of candidates, seven adults have been added. Our native schoolmaster, *Mosaise*, stationed among that people, pursues his work of instruction with his wonted zeal, aided by others in public services and visiting neighbouring villages. We continue our visits every alternate Sabbath, preaching at the two principal towns, and administering the Lord's Supper about every two months.

"We have just finished the week for special prayer, which was well attended every morning at sunrise. Oh that it may be followed with a rich outpouring of heavenly grace!"

The intelligence received from our Missionaries settled in the country of the *MATEBELE*, under the despotic and barbarous *Moselekatse*, presents many discouragements and difficulties with which they have to contend. These arise chiefly from the selfishness, caprice, and cruel despotism of the aged chief; and they will be best described in the language of the Missionaries. The REV. WILLIAM SYKES writes—

"During the last year, I am sorry to say, we have made very little advance in teaching, though I believe we have gained not a little in the estimation of the people.

"We have our Sabbath morning service as usual, and three village services during the week. Taking the average attendance at the four services, I should say about a hundred people hear the Gospel weekly, of whom the larger part are male adults. As a rule the people are attentive, as if anxious to understand what is said. We often find at the close of the service that they have understood the most part, although the expositions they have listened to have been on subjects surprisingly strange to them. But it is to be feared that the most that can be said of the result is, that it is but the hearing of the ear.

"As to schools, alas! the prospect is dark, very dark. And what is a Mission without its School? I have tried times without number to induce the people to learn to read. I have spent hours again and again in explaining to them the advantages of being able to read and write. Some have said they would learn to read at once; but when they found that it would require weeks, perhaps months, the resolution vanished. Others have said that they would learn if I would give them something for learning; which I always decline to do. I think nine out of ten individuals with whom I have talked on learning to read, have said that they would learn but for fear of the King. In conversation with people who know us best, they have frequently declared that that was the reason why people did not learn—it being their settled conviction that, if it were once known that they could read, they would be killed immediately; and I am the more convinced that this is the real reason since I made a recent visit to *Moselekatse*, who has spent most of last year about thirty or forty miles from us. Having travelled nearly three days with the waggon, we came to the King's temporary kraal. He welcomed us heartily, and was most friendly during our short visit. It was the first time I had conversed with his Majesty in his own language. When the Sabbath drew near, I was very anxious to address the large number of people who were about the King, but was not sanguine of obtaining permission. On Saturday afternoon, having prayed to God to clear my way for proclaiming His message of love and mercy to those poor benighted souls, I went and sat a little while with the aged chief, and told him that next day would be God's day, and I was hoping to tell his people the words of God. To which he replied, 'Yes, my child.' I thanked him and retired, reminding him that I should come again in the morning. Next morning, when the sun became warm and the poor old man began to stir, I immediately appeared and repeated my request of the previous afternoon. He asked me if I was begging meat; to which I answered, I need not beg that day, he had supplied me well the day before; but I was begging for the ears of all his people, that I might tell them words about God's love. When he saw I was determined, he left me and went into his private courtyard. I waited awhile, thinking he would send orders for the people to assemble; but nobody appeared; so I followed him and repeated my request. Straightway he gave the word of command, and in a few minutes the largest congregation that I have seen in the Matebele country assembled for worship. I wished I could see such a gathering every week. They were most attentive and reverential, though the white man's singing was amusing to some."

"On the Monday after my service I was determined to try to ascertain the mind of the aged chief on the subject of teaching. I told him my heart was weeping every day because his people refused to learn to read. We had come a long way to live amongst his people, hoping to teach them to read the words of God, as well as to expound those words to them. It was our desire to teach them to read, that they might see for themselves what God had

said to them. The chief looked at me intensely, and one of his attendants, supposing his royal master had not understood, began to repeat my words, but was interrupted by the chief's saying, 'I have heard, he speaks;' and, addressing me, he added, 'I tell my people my own words.' I answered, 'It is right; but God has spoken to all men in His book, and—' Here his Majesty interrupted and laughed at me, with his hundred or more attendants, for several minutes. When they were silent I urged my petition on behalf of his people, that, if it were for fear of their chief that they refused to learn, I begged that he would give them his full permission; but he raised another and more extended laugh against me. When they were silent, I repeated my petition, but with a similar result; and, having no further opportunity of speaking, I returned to my waggon more depressed on the teaching question than I had been before."

The REV. THOMAS THOMAS describes the state and prospects of the Mission in similar terms of sorrow and disappointment.

Under obstacles and discouragements so painful, our Missionaries have the strongest claims for our sympathy and prayers; and we trust that, sustained by their Divine Master, their faith will not fail nor their spirits droop, but that they will toil on and faint not. Without the sure promises of God our Saviour, we might indeed not only despond, but despair. But let us remember that, dark as are the minds of the Matebele, and hard and cruel as is the heart of their chief, no less hard and no less dark were the King of Lattakoo and his Bechuana subjects when Robert Moffat and his fellow-labourers commenced their work of mercy in their midst. Often were their lamentations renewed as they witnessed the barbarous customs and debased habits of those they sought to save; but as their difficulties multiplied they laboured with greater zeal, and prayed the more earnestly; and, as "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain," so they waited; and we know the result. "The Spirit was poured out from on high, and the wilderness became a fruitful field." What the Bechuanas *were* the Matebele *are*; but, through God's power and grace, the Matebele will hereafter become, in social elevation and Christian character, what the believers of Kuruman long have been.

CHINA.

It was announced in the last Report that, in addition to the Colony of HONG KONG, and the Cities of CANTON, AMOY, and SHANGHAE, our Missionaries had entered on new fields of labour in HANKOW, TIEN-TSIN, and PEKING, and the results now to be narrated will be found highly encouraging.

HONG KONG.

The Rev. Dr. Legge, with his native colleague Tsun-sheen, and other Chinese assistants, have prosecuted their varied labours with unwearied diligence, and from the Report for the year the following interesting particulars are selected:—

"Our regular Chinese services have amounted, since the new chapels were opened, to twelve a week. The year has certainly been one in labours more abundant, and yet I have not seen so much fruit as in some previous years. I baptized eighteen adults, one-half of whom, however, were convicts in the gaol. Some of the friends who were baptized in Poklo have come to reside in Hong Kong, and were admitted, by the suffrage of the Church, after some time, to the Lord's Supper. A few members have died, and several have removed from the island. Our Church roll now contains the names of seventy-eight individuals in full communion—fifty-four males and twenty-four females.

"At our annual meeting on the 8th of February, the first day of the Chinese year, I brought the fact of the few additions to the Church during the last twelve months before the meeting; and we made prayer to God that He would command His blessing and help us to do our duty, so that we might have to praise Him for a different result when we came together on the next year. There was a good spirit: not a few seemed to have a mind both to work and to pray.

"I would not have you think that I am discouraged on reviewing the year's history, and I shall be very sorry if I produce any feeling of that kind. But, with the Church that has

been gathered, and the chapels that have been built, we could desire that our accessions from the heathen were more numerous.

"Among the convicts under sentence of imprisonment for life, or for a term of years, there are now twelve men remaining of eighteen, whom I baptized at different times. I have resolved, after long deliberation, to administer to them the ordinance of the Lord's Supper. They have repeatedly asked me to do so. Their understanding of the way of salvation is clear. Their conduct is very good: the testimony of their superintendent is, 'They are the best conducted of all the men under my charge.' The men under long sentences were removed during the summer from Victoria to an island in the harbour. As we still conduct a service in the gaol, this gives us two services with prisoners on the Sabbath. A visit to the island takes three hours of the day, but I cannot think of giving it up. My experience in preaching to these children of crime has been refreshing to my own soul, and strengthening to my faith. Our Gospel is the gracious and powerful message of mercy of Him who did not shrink, when He was on earth, from publicans and sinners."

The Church at Pok-lo, which, after the martyrdom of its venerable founder CH'EA, was for a time scattered abroad, has been again collected, and the members assemble in two adjoining villages for Christian worship without molestation. This gratifying fact is stated by Dr. Legge as follows:—

"I often wished to adventure a visit to Pok-lo during the year, but being here alone, I found it impossible to leave Hong Kong long enough for the purpose; but one and another of the members of the Church have gone there repeatedly. We have also employed three of the Christians themselves to act as catechists, and they have come here from time to time with their reports and journals. The converts remain, in the mass, firm in their Christian profession, and many around are ready to cast in their lot with them.

"The Chinese Government has done nothing to redress the wrongs of 1861; but there is no persecution now but what is of a petty character. The Christians themselves proposed that, leaving Pok-lo city for the present, we should build two small chapels, one in the village of Nam-shéat'ong, and one in that of Kot-leng. A Christian at each place gave the ground; the rest of them raised 50 dollars; there remained nearly 250 dollars of the money collected in 1861 for a chapel in Pok-lo, and the Church here supplied 100 dollars more: these 400 dollars it was hoped would suffice for the object; but it turned out that 100 dollars more were required: I stated the case when most of our members were present, and the money was contributed upon the spot. The two chapels have been opened for the worship of God during the present month (February).

"These are facts which I lay before you simply and briefly. I believe the work there is of God, and that it will go on."

CANTON.

In this city, in which Dr. Morrison commenced his Mission, the labours of our Missionaries have long been attended with many discouragements and with limited success; but the Report of Messrs. Chalmers and Turner, for the past year, which will be found in the larger Report, encourages brighter hopes for the future.

AMOY.

The Native Christians in the villages around this populous city have endured much persecution from their heathen countrymen; but they have suffered with patience and firmness; and it is hoped that through the interveution of Sir Frederick Bruce, our representative at Peking, the Chinese Government will, according to the provisions of the Treaty with Great Britain and France, adopt decisive measures for the protection of their Christian subjects, and that hereafter they may enjoy freedom in the exercise of their faith and worship. But, notwithstanding these acts of hostility, the cause of God in the city has continued to gather strength, and the journals of Messrs. STRONACH and MACGOWAN (the latter having, during the year, removed from Shanghai), continue, as heretofore, to afford ample evidence of the presence and blessing of God with His faithful servants.

"With much thankfulness," write the Missionaries, "we have, at the beginning of another year, to record God's great goodness to us, and the blessings He continues to vouchsafe on our labours."

"During the past half-year we have had the privilege to receive into the Church of Christ *twenty-three* new converts in AMOY, and *seventeen* at our OUT-STATIONS. All these *forty* new members have been long under instruction and examination as applicants for admission into the Church, and have given satisfactory evidence of the sincerity of their faith in Christ, and of their professed devotion unto Him.

"During the past half-year five women and one man have been removed by death. Several of these women are much regretted, as they used constantly to attend Mrs. Stronach's female meetings, and occasionally to lead in prayer, greatly to the edification of their sisters in Christ. One of these women died after a few days' illness; but, though her death was so sudden and unexpected, she was well prepared for her end. She told her husband, who is still a heathen, that she was in perfect peace, and that she trusted in Jesus and was going to Him. In the morning of her last day, when she felt herself dying, she sent for two Christian women to come and be present with her when she died, lest her heathen relatives should have their usual idolatrous services for her.

"Our present number of Church-members in Amoy is 311. Adding 39 at our Out-stations, the united number under our care is 350.

"The two schools for the children of our Church-members are carried on under circumstances of encouragement.

"The room in Chio-loh continues to be opened daily, as well as the two chapels for preaching; and on the Lord's day regular services are held in all, and are encouragingly attended.

"The *Out-stations*, five in number, have been visited this half-year by Mr. J. Stronach, who communicates many gratifying instances of success.

"Dr. Carnegie still continues his valuable services in the Chinese *Hospital*, assisted there by Lui-chin-tiong, an old scholar of Mr. J. Stronach's, who is now one of our Church-members. Preaching is still conducted in the Hall of the Hospital by Mr. A. Stronach every Wednesday morning, and is always well attended by both men and women, who listen seriously to the Gospel. The other public services there, on Mondays and Fridays, are conducted by Missionaries of the American Dutch Reformed Church, and those belonging to the English Presbyterian Board. Besides the people of the city, patients from all parts of the surrounding country, coming for medical relief, have attended these services, and some of them have 'received the love of the truth, that they might be saved.' These have renounced idolatry, and, returning to their distant homes, now openly worship the living God. The influence of the new lives of these witnesses for Christ has been blessed in leading several of their neighbours to inquire after the way of life, and to meet together with the Christians for reading the Scriptures and for prayer.

"Mr. Macgowan, after four months' study of the dialect, began his public labours, and now takes his share in conducting the Lord's day services, both in Amoy and at the Out-stations."

SHANGHAE.

Our Mission, in common with those of other Societies, has suffered from the unsettled state of the city, as well as the surrounding country. The Imperial forces, aided by foreigners, have maintained continued warfare with the Tae-ping insurgents; extensive tracts of country have been made desolate, and the inhabitants have sought refuge in the city, which is now over-crowded with these unhappy strangers. Towards the close of the year the City of Soochow, which had long been in possession of the insurgents, was taken by the Imperial forces and their foreign auxiliaries, and the conquest was followed by the most atrocious cruelties on the part of the victors towards the vanquished. Surrounded by such exciting and revolting scenes, the anxiety and distress of our Missionaries must have been unceasing, and the Directors are thankful that both their health and their lives have been preserved—that they have prosecuted their various labours with zeal and constancy—and that these have been attended, through the grace and power of their Divine Master, with a cheering measure of success. The following are extracts from their Report:—

"The state of transition that has so much marked the native community of this place during the past year has, of course, largely affected our Mission work. The people have been very unsettled, owing to the existing condition of things. Driven from their homes by the rebellion, multitudes have been reduced to poverty, and have been staying in Shanghae only for a time. The success that has attended the operations of the Anglo-Chinese force has enabled many to remove into the country, and in this way constant migrations are taking place.

"Our main work of preaching the Gospel has been unremittingly carried on. The various chapels and stations connected with the Mission have been opened from day to day, and the word of life has thus been announced to thousands.

"At our large chapel in the city there has been an average attendance of a hundred and fifty persons daily, except on the Sabbath, when the number is at least double. On the latter occasion the attention and quiet observed by the audience have been very encouraging, and altogether the place has proved a noble sphere for the object we have in view. Thirty-two have been admitted by baptism into the fellowship of the Church during the past year, and upwards of a hundred have inserted their names in the list of inquirers within the last four months. Were it not for the continual change taking place among the natives in the matter of residence, we have no doubt that there would be a much more flourishing and settled Church here than there is now. The number in the city on the roll of membership is *seventy-five*, who may be relied on as appreciating the value of Christian ordinances. But, apart from the mere matter of admission to Christian fellowship, we believe the opportunity afforded for preaching the Gospel to such crowds of people is unequalled in China. May God bless the word spoken still more and more.

"The second chapel in the city has been enlarged lately, and is conveniently situated for passers-by. The attendance ranges from fifty to a hundred a day. It is increased when the foreign Missionary is present; but this sphere of labour is particularly under the care of the native pastor, who resides in the building. A school of ten boys, the children of converts, has been opened here, and it is intended to form a seminary of forty or fifty youths in the course of this year.

"In the HOSPITAL, under the superintendence of DR. HENDERSON, the number of patients has been at least as great as in former years. Every day, from twelve to one o'clock, a Native preacher is at work amongst them, occasionally assisted by one of us, and thus the Gospel continues to be diffused on an extensive scale throughout a large portion of the suffering community. Certain alterations having been made in the opening to the hospital, the place is now easily available for other religious services, which are about to be commenced in the afternoon and evening.

"The English chapel, so long in connection with us, for the benefit of the Mission and the foreign residents, has been taken down. A new and commodious place of worship is being built on the same site, at the expense of the congregation and others.

"As to our Country Stations, the nearest is about three miles distant. The number in attendance every Sabbath is about thirty, and three have been admitted during the year. Three other Stations have been formed at varying distances of two and three miles, which are visited by the native preacher regularly, and new life seems to have been imparted by the arrangement. About fifty come to each of these Stations, and several have applied for baptism. Our object is to form a number of Stations round one that is central, and assign them to the Native Agent as his special sphere of labour, in connection with a general visitation of the surrounding country. There are indications of prosperity in this form of the work which we hope to see ere long fully realized.

STATISTICS OF THE MISSION.

Three Foreign Missionaries. One ordained Native Pastor. Six Native Preachers. Three Churches. Ten Stations: and One hundred and sixty converts in full communion.

HANKOW.

The labours of the Society were commenced in this populous city less than three years since by the REV. GRIFFITH JOHN and the late REV. ROBERT WILSON; and the magnitude and importance of the field will be best understood by the following description given by Mr. John:—

"Long before the opening up of the great Yang-tsi the existence of this immense emporium had been made known to the merchant and the Missionary. Often had we heard of its importance, its vastness, and its grandeur, from the natives. They were wont to dignify it with the appellations, 'The Centre of the Empire,' and 'The Port of Nine Provinces.' Huc also had told us wonderful things (some things rather too wonderful to believe) about this great 'commercial mart.' And although we knew that the Chinese could hyperbolize, and that Huc was given to exaggerate, we concluded that there must be a substratum of truth underlying these glowing representations. Hence, when this mysteriously grand Hankow was to be thrown open to the victorious barbarian, both the merchant and the Missionary were delighted with the prospect of being able soon to carry on their respective enterprises in so inviting a sphere. The merchants rushed up the river in rapid succession, and, in a business manner, took possession of the place. At first they had to put up with many inconveniences.

Living in native houses, and scattered over all the town, they found it at the outset anything but pleasant and enjoyable—very different from that to which they had been accustomed. But gradually they are converting the most worthless part of the town into what is destined to be one of the most attractive spots in China.

"The present population of Hankow is generally supposed to be about eight hundred thousand. Some maintain that it is more than a million. But what makes this mass of human beings specially interesting to the Missionary is its mixed character. Here we have the representatives of the eighteen provinces, in the character of merchants, boatmen, and artisans. Through these the Missionary may, to a certain extent, influence the whole country. When these strangers leave the place they carry the truth with them in their minds and in the books, which we freely give to all who can read. Of this fact I have had many proofs. Again and again have men come to me who have evinced considerable acquaintance with the truth, though they had never heard the Gospel preached at our chapels. On inquiry I have found that they had either heard it from others who had been in the habit of attending when living in this place, or had found it in the books which those men had taken with them to their homes. It is often gratifying to learn from many who apply for books, that they want them to take to Si-chwan, or Shen-si, or Kwei-chow, or to some other province many hundreds of miles away. These facts will give you some idea of the great importance of Hankow as a Missionary Station.

"Since my arrival the Gospel has been preached daily to all who have desired to hear it. Before the chapel was erected the services were conducted in our house. Though an obscure and inconvenient spot, the hall was generally well filled. Many a pleasant hour have I spent there in trying to deposit the seed of truth in the minds of this people; and I do trust and believe that some have been born again in that hall. Thousands have heard the glad tidings of salvation there, who had never heard them before; but in how many hearts that seed has taken root, and in how many lives it is bearing fruit to the praise and glory of God, it is impossible for me to know. That it has been blessed to the salvation of some, and to the enlightenment of many, is certain. It was only last week I met with a man who had heard the Gospel in that hall several months ago, and who had been reading one of our books very carefully, and I was delighted to find that he was convinced of the truth of Christianity, was persuaded of the folly of idolatry, and that he had never worshipped an idol since he heard the Gospel. 'In reading the book you gave me,' said he, 'I saw clearly that the temple idols are nothing but wood and earth carved and shaped by the hands of man, and that the spirits we worship are nought but the ghosts of dead men. Now, I am convinced that God the Heavenly Father is the only true God—that He is the Creator of heaven, and of earth, and of all things.' 'Cast thy bread upon the waters, and thou shalt find it after many days.'

"We opened our chapel on the 19th of July, and from that day until this it has been opened daily for public service. It is on one of the best thoroughfares in Hankow, and as near the centre of the town as possible. A better site it would be difficult to find.

"Our infant *Church* in Hankow is growing stronger. Our number is now *twenty-three*; it is gradually increasing, and the piety of the members is, I trust, deepening. Their character is on the whole good. There are among them those of whose sincerity there can be no doubt, true members of Christ's body, who have felt that the Lord is precious, and who are rejoicing in the hope of the glory of God.

"At the beginning of last year we commenced the system of monthly subscriptions in connection with the Native Church; and during the year they amounted to nearly £30. With a part of this we bought a piece of ground for a Native Cemetery; and we have been able to render material aid to two or three of the poorer members with the remainder.

"On the 12th of August, 1863, my dear friend and excellent colleague Mr. Wilson was suddenly and unexpectedly removed from among us. Of this event I have already informed you. In losing him I feel that I have lost a most valuable friend, the Society a noble-hearted Missionary, and this community a godly man. I often think of him; and his memory never fails to bring with it hallowed influences. By this time his bereaved family will be drawing near their native land. Again do I commend them to your kind regard. You will be pleased to learn that the gentlemen of this country have placed in my hands a handsome sum for their benefit. This is not the place for me to speak of the foreign merchants; but I may be allowed to state that I have never known a class of men more generous and noble-hearted than the merchants of China. I have never known them to regard suffering with indifference, to turn away from the needy, or to fail to respond heartily to any worthy call.

"I am glad to be able to inform you that, through the liberality of certain members of this community, I am now erecting a large school-room that will accommodate about eighty children; and that the same gentlemen have promised to support the school by defraying

the necessary expenses connected therewith. We hope to be able to open it in the first month of the Chinese new year. Of this I shall write to you more fully hereafter.

"I have just established one Out-station at a place called *Tsai-tien*, about fifteen miles from Hankow. The population is large, and the people seem well disposed. The Native Assistant whom I have placed there is a tried man, and is likely to turn out well.

"Besides attending to our Chinese work, the Missionaries at Hankow preach every Sunday to the foreign residents. These services are generally well attended, and good, I trust, is being done."

A Medical Missionary will, we hope, join our Brother at Hankow before the close of the year.

TIEN-TSIN.

The REV. JOSEPH EDKINS commenced the Mission in this city, and he was soon privileged to receive the first-fruits of his labours in several promising converts, who made a public profession of their faith in Christ, and manifested a lively concern for the salvation of their countrymen. In April, 1862, the REV. JONATHAN LEES arrived in Tien-tsin, and Mr. Edkins advanced to Peking; but the REV. JAMES WILLIAMSON has since joined Mr. Lees, and cheering hopes may be entertained that the blessing of God will be granted to their diligent and faithful labours.

PEKING.

Till within a recent period, Missionaries have not been admitted to the capital of the Chinese empire; but these restrictions have lately been relaxed, and there are now ten agents of different societies, including two Medical Missionaries, settled within the walls, and actively engaged in various Missionary operations. While the people are yet very imperfectly acquainted with the objects and labours of Christian Teachers, and while their prejudices against the admission of foreigners continue strong, it has been deemed necessary to abstain from preaching in the crowded streets; but buildings may be obtained as Hospitals, Schools, and Preaching Stations, in which these several forms of Christian labour may be prosecuted without interruption.

The following is the list supplied by Dr. Lockhart of the Societies which have already established Missions in Peking, with the names of their respective agents:—

LONDON MISSIONARY SOCIETY.—Rev. Joseph Edkins and wife; and Dr. Lockhart.

CHURCH MISSIONARY SOCIETY.—Rev. J. Burdon; Rev. W. H. Collins, wife, and children; and Mr. John Fryer, School Teacher.

GOSPEL PROPAGATION SOCIETY.—Dr. Stewart; and Rev. F. R. Michell.

ENGLISH PRESBYTERIAN MISSION.—Rev. W. C. Burns, *pro tem.*

AMERICAN EPISCOPAL MISSION.—Rev. S. Scherescherveski.

AMERICAN PRESBYTERIAN MISSION.—Rev. Dr. W. Martin, wife, and children.

The REV. JOSEPH EDKINS, in a letter dated January 23rd, ult., describes the various methods in which Missionary operations are at present carried on in Peking:—

"The work of preaching in this city," he writes, "is now gradually extending. At present there are two rooms daily employed in connection with our Mission, for making known the Gospel of the blessed God, besides the patients' waiting-room in the hospital. The first is a room in an Imperial temple. A ride of between three and four miles, chiefly on roads skirting the palace walls, conducts to it. The hospital is to the south-east of the palace, and this station is on the north-west, in a very densely populated part of the Tartar city. I rejoiced in its being obtained for preaching, as an important step towards greater freedom of operations. In the front courtyard of the temple there are some small side buildings, and it was one of these that an Assistant Preacher, aided by a Manchu convert, succeeded in renting, to be used as his home and also as a meeting-house; and it has been employed daily for this purpose ever since. The Manchu convert has exerted himself zealously to bring his friends to hear the words of Jesus; and daily instruction out of the Scriptures, and social prayer meetings, have already led some of them to a considerable acquaintance with Divine truth. Most of the attendants are Manchus. The preacher comes to the hospital three or four mornings in the week, to attend my daily class,

and on Sunday he brings with him six or eight of his disciples ; and their steady attention to the heavenly teachings of the Divine word is cheering.

"The room is small, and it is now necessary to exchange it for one more commodious in the neighbourhood. The 'Temple of the Emperors and Kings' needs repairing, and this will render it impossible for us to hire the room again at present ; but another larger house has been obtained, and we expect that this will be opened for preaching in a few days. It is in a lane of the larger kind. We thus avoid the greater publicity of large thoroughfares at present, contented if we can obtain a limited audience of constant bearers in a locality somewhat retired, rather than invite a crowd of those who, like the wayside auditors in the parable, allow the birds of evil intent to rob them of their treasure.

"The other preaching room has been hired in a large lane also, half a mile from the hospital. Part of it is used as a schoolroom for poor children. It was first opened for preaching on the first Sunday in the new year ; and men and women from the neighbourhood have filled the house on each Sabbath afternoon ever since. The schoolmaster, who was baptized three weeks since at the hospital, resides at the schoolhouse with his wife. He is a converted Mahometan. The followers of Mahomet are in this city very numerous.

"The school is partly for destitute children, of whom three have been received, all of them from the beggar class, which in Peking is extremely large. It is hoped that sufficient funds will be obtained for the school from local sources, and that the number of poor little outcasts thus reclaimed from a life of beggary and probable crime may be increased. There are nine day scholars besides, who are neither orphans nor beggars, but the children of persons able to provide them with food and clothing, but not with education. Such an Institution, under the care of a suitable native convert, is adapted, in a city like this, to insure kindly regard from the resident population, and will tend to neutralize any alarm they may feel at our preaching against idolatry and the various native superstitions.

"The new year, you will thus see, has opened for us cheerfully, and there is good reason to expect that Peking will prove a fruitful field for Missionary labour."

MEDICAL MISSION.

DR. LOCKHART, our devoted and disinterested representative at Peking, has continued his multifarious and abundant labours throughout the year, and has had the happiness of imparting relief to multitudes of the afflicted and wretched ; while his daily labours in the hospital have been accompanied by the faithful instructions of a Native Christian Teacher. The following are extracts from the Report of the hospital, which he first established and has since superintended in the city of Peking :—

"The work of the hospital and dispensary has been carried on during the last twelve months without interruption. Considerable additions have been made to the accommodation for patients ; and, though the premises are necessarily very different from a European hospital, still they answer the purpose for which they were intended.

"The same general plan has been followed this year as before. The out-patients have been attended to every day, and all classes of people have applied for relief.

"There have been 10,251 separate cases attended to during the past twelve months. Numbers of these have been seen daily, or twice or thrice a week for a long time, and almost all of them several times ; but each case is registered only once, on being first seen, and no record is kept of subsequent visits.

"Many of the patients have come from various cities and towns in the province, and also from different and distant places beyond the Great Wall.

"As to the religious instruction given to the patients, it may be stated, that many copies of the Chinese New Testament, and various books on the leading truths of Christianity, have been presented to them, and the Rev. J. Edkins and a Native Preacher have held daily services in the hall, during the time that the patients were waiting for their turn to go into the surgery. In this way much Christian knowledge has been imparted, and it is hoped not without good effect. We think that the endeavour to teach and to heal should be carried on together.

"This establishment is not the only one now in Peking in connection with Protestant Missions. Dr. J. A. Stewart, of the Society for the Propagation of the Gospel, has lately obtained premises in another quarter of the city, and is beginning to attend patients at this new hospital, which it is hoped will be very successful, and answer his highest expectations.

"By the residence of Medical Missionaries, and the establishment of hospitals in Peking, much good will be done to the inhabitants of the city and its vicinity ; and thus, by healing and teaching, the Gospel will be made known among them. The primary object of the hospital is to heal the sick, and help those who suffer from disease and pain ; and then, by

the preaching of the Word of life, to give the people the means of spiritual renovation, so as to lead them to Him who is our only Saviour, Teacher, and Guide, the Lord Jesus Christ."

INDIA.

The evidence of every succeeding year tends to strengthen the claims of India upon the generous zeal and self-denying labours of the Churches of Britain. The political changes which have occurred in that Empire of Nations, and the new relation of its millions to our Queen, have already wrought the most beneficial results, and their future influence will prove of incalculable worth. The diffusion of education, the extension of commerce, the facilities of intercourse between the remotest provinces of the country, and between India and Great Britain itself—these improvements, now in rapid progress, as they supply to the friends of Missions new opportunities for labour and new sources of encouragement, impose also new obligations for increasing zeal and wider exertion. May the Churches of Britain arise to a sense of their deep responsibilities in relation to India, which the providence of God has so wonderfully associated with ourselves, and subjugated to the dominion of our country.

Although the progress of our Indian Missions has not been recently marked by any striking events, or any large increase of converts in particular localities, yet it has been real and decided. The continuance of Missionary labour for more than half a century, the circulation of the Holy Scriptures in the various languages of the country, with the growing efforts to promote education and social improvement, have all had a direct influence in weakening the faith of the people in the superstitions and absurdities of Hindoo idolatry, and in rendering their minds more accessible to the truths of the Gospel. .

The power of caste has been sensibly weakened, and many high-caste natives have at different times embraced the Gospel. During the last year three converts of high caste, two of them Kulin Brahmins, have been received into our Mission Church in CALCUTTA.

Encouraging accessions have been made to our Churches, generally in the *South*, where hundreds have renounced heathenism, avowed themselves Christians, and placed themselves under the guidance and counsels of Christian teachers.

The number of young men under training for the work of Evangelists is greater than at any former period; and those that have already been ordained to the ministry, as pastors or evangelists, have diligently discharged the duties of their office, and have well sustained it by a consistent and unblemished Christian character.

The *liberality* of the Native Churches is a new and most encouraging feature of the times. Formerly the Hindoo converts were forward to complain of their poverty, and to seek help for themselves rather than extend it to others. But now they feel, to some extent, the convictions of Christian duty, and according to their ability raise considerable contributions for the support of the Native ministry, the erection of chapels, the purchase of the Scriptures, and the education of their children. The Mission Church at CALCUTTA contributed last year not less than £60 towards the salary of the Pastor. Within the last three years the Christians throughout TRAVANCORE have more than doubled their free-will offerings to the cause of God; and in one district last year they rose from £46 to nearly £180. These instances of Christian liberality are not solitary, but the same improved state of feeling is manifested, though in different degrees, throughout our Indian Missions.

The Government Schools of India have been rapidly extended, and the number of scholars has largely increased. In these the education given is highly valuable, especially when contrasted with the absurdities and falsehoods taught in Native schools; but it is wholly *secular*—the Bible being authoritatively excluded. The influence of such a defective system upon the native mind has been repeatedly stated with great force by Missionaries and other competent witnesses. In Calcutta, where the Government system has been longest in operation, and its influence most clearly seen, the last Report of our Auxiliary

Society contains, in the case of a young Brahmin "convert," a striking illustration. — The description given of this youth by a Hindoo Evangelist is as follows:—

"Kali Prosunno Chowdy is an inhabitant of Sreenagore, a village of Dacca. His father is a man of some influence, and a thorough-going orthodox Hindoo. It is needless to say that he did all he could to make his boy walk in his own footsteps. For a time his expectations were more than realized. His son did live and act as a Hindoo. But the prevailing mania for English education and its prospective advantages infected him, and, in an unpropitious moment, as he would now regard it, he sent his son to the Government School at Burrisaul, to learn the language and literature of the West. As Kali Prosunno grew older, and advanced in his studies, his mind became more expanded, his understanding more enlightened, and, before many years had elapsed, he found out that to worship idols was the greatest wickedness a human being could be guilty of. He lost all faith in Hindooism; this was indeed the result of the education he received in the school. But what further influence did that education exercise over his mind? It had uprooted from within him all love and veneration for the religion of his fathers; but what did it give him as its substitute? Here the Government system of education is utterly powerless—its insufficiency and incompleteness must be admitted. A system which cultivates the mind and sharpens the intellect only, without at all touching the heart, is worthless to man as a *moral and responsible being*—a being whose present happiness and whose future and eternal destiny solely depend upon the entire consecration of self to the great Author of his life.

"Under such circumstances, our young friend was very restless in mind. Peace he wanted—peace he sought after; but, alas, he found it not! There was no one then within the boundary of his knowledge who could say to him, in accents of compassionate love, 'Peace, be still. Son, be of good cheer; thy sins are forgiven thee!' Like a wearied, thirsty, fainting traveller, in an almost boundless sandy desert, he longed for water; but the fountain of living water opened up on the summits of Calvary was as yet concealed from his view. In this state of mind he joined the local Brahmo Sumaj, and, for a time, seemed to like its theories; but his sin-stricken soul could gain no satisfaction from them. Where else can satisfaction be found but in Jesus? Who else but the Lamb of God can 'take away our sins?' Who but the great Sun of Righteousness can dispel the thick darkness of our inner man? What but the truth as it is in Jesus can make us free from the bondage of sin? What else but the blood, the precious blood of the Son of man, can rescue us from the never-ending torments of hell? These glorious truths Kali Prosunno had yet to learn."

Happily, in the case of this young Brahmin, as in many others, the education he had received, defective as it was, led him to seek from other sources for higher wisdom, and, by God's mercy, he found it.

This great and essential defect in the system of Government education is supplied in *Mission Schools*; and, as that system is rapidly extending, so ought Christian Schools to be multiplied. The only obstacle to such increase is the want of suitable agents and adequate funds. Although it is universally known that the Bible is always taught in our schools, and not only taught, but that its Divine truths are explained and enforced upon the pupils, yet these schools are filled, and, in many instances, preferred to those from which the Bible is excluded.

In our schools also weekly payments are required; and this, instead of diminishing the number of pupils, serves rather to enhance the value of the instruction given, while the fees received greatly diminish the expenses of the Institution.

| | | | | |
|--------------------------------|---|-----|----|---|
| In the School at BANGALORE | the payments for the year amounted to | £33 | 5 | 3 |
| In the Schools at BELLARY, to | | 36 | 9 | 0 |
| In the School at MADRAS, to | | 122 | 0 | 1 |
| In the Schools at CALCUTTA, to | | 299 | 18 | 3 |

At Bangalore, in addition to the school fees, £30 8s. 11d. was realized by the sale of needle-work done by the girls; and at Neyoor the work of the girls produced £35 10s. 9d.

One of the most important and hopeful indications of the advancement of the native mind appears in the extension of education among the *females* of India. This good work has, to a limited extent, been carried on for many years in the schools superintended by the wives of our Missionaries, and from these many Christian wives and mothers have gone

forth, who are diffusing blessings in their households. These females have generally belonged to the humbler classes of society; but efforts have been commenced, and are now extending, to impart knowledge to the higher ranks of Hindoo women, and though it is but the day of small things, we may confidently expect the happiest results. Now, indeed, many of the educated Hindoos are desirous that their wives and daughters should receive the advantages of education, and are actually employing means to promote their mental improvement. And in no single department could wise and benevolent efforts be employed with greater advantage to India, than by the enlightenment and elevation of the female population.

The system of *Zenana* visitation to the females of respectable Hindoo families is a means of Christian usefulness of great promise; and, although not to be accomplished without much difficulty and manifold discouragements, it is silently extending.

A more striking evidence of the advance of the public mind of India in favour of education, and in sentiments of respect and esteem for Christian Missionaries, could scarcely be found than in the contrast of the misrepresentation, ridicule, and reproach with which Dr. DUFF commenced his noble and disinterested career in India, and the accumulated honours heaped upon him when he left its shores—honours rendered to him not only by his countrymen of the highest rank, but by the most distinguished Hindoos in the city of Calcutta.

Although the Directors are thankful in being able to present these favourable indications of the state and prospects of our Indian Missions, they are constrained to add, that the entire Christian agency employed by all Missionary Institutions for the redemption of India from its debasing and destructive idolatry falls far short of the magnitude and urgency of the occasion, and of our sacred obligations to our Divine Master and Lord. The harvest is great—all but boundless—but the labourers are few. “Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.”

Not only must the number of labourers be multiplied, and their qualifications largely increased, but such are the gigantic obstacles to be overcome, that all will end in failure unattended by the almighty and gracious power of the Holy Spirit. In these promised succours all our hopes must centre, and for their enlarged bestowment must our earnest prayers ascend.

MADAGASCAR.

Changes the most important, and events the most tragical, were actually occurring in the capital of Madagascar at the very time our Anniversary Services of last year were in the course of celebration. On the 10th of May and following two days the Government of RADAMA II. was subverted, his life sacrificed, his evil counsellors cut off, and a new Government, under the Queen and the chief nobles of the country, inaugurated. The intelligence of these events was, to the Directors and the friends of the Society, altogether unexpected, and, indeed, directly opposed to their strongest anticipations and most sanguine hopes. The REV. WILLIAM ELLIS thus announces these momentous changes :—

“Seldom has the instability of human affairs been more strikingly, and, in some respects, tragically manifested, than in the events of the last few days in this city. Within that period the reign of RADAMA II. has closed with his life; successor has been chosen by the nobles, and accepted by the people; a new form of Government has been inaugurated, and it is arranged that the legislative and administrative functions of the sovereignty shall hereafter be discharged by the Sovereign, the nobles, and the heads of the people, jointly. A series of resolutions, embodying what may be regarded as the germs of Constitutional Government, has been prepared and presented by the nobles and heads of the people, to the Queen, containing the conditions on which they offered her the crown. The acceptance of the conditions by RABODO, and their due observance by the nobles and heads of the people, were attested by the signatures of the Queen and the chief of the nobles before the former was announced to the people as their future Sovereign, and proclaimed under the title of RASOAHERENA, Queen of Madagascar.”

Mr. Ellis proceeds to account for the revolution, so far as it relates to the late King, as follows :—

" Amiable and enlightened, as in several respects Radama certainly was, his views of the duties of a ruler were exceedingly defective, and almost all government for the good of the country may be said to have been in abeyance ever since his accession. The destruction of a large part of the revenue of Government by the abolition of all duties; the exclusion from his councils of many of the nobles and most experienced men in the nation, while he surrounded himself with a number of young, inexperienced, and many of them most objectionable men as his confidential advisers; the relaxation or discontinuance of all efforts to repress crime, or punish it when committed, and the neglect of all measures for placing the prosperity of the country on any solid basis, have, notwithstanding the affection many of the people bore him, produced growing dissatisfaction."

The REV. ROBERT TOY describes the character of Radama in still darker colours :—

" It is true," he writes, " that the King was of an affable, humane, and genial disposition; but he was also conceited, frivolous, irreligious, most licentious, and in almost every respect totally unfit to govern a country. His government, if such it could be called, was of the most wretched description, and his life, since coming to the throne, has for the most part been passed in amusements of the lowest kind. Serious in the presence of seriously disposed foreigners, he would turn them into ridicule as soon as they had left him. He utterly despised the counsels of his best friends, and those who were legally his advisers, and pampered those who have been the cause of his ruin."

The picture here presented of the rapid course of degeneracy on the part of the late King, which appears to have commenced soon after his coronation, renders it obvious that his unhappy death was brought about by his gross dereliction of the duties devolving on a sovereign, and by his abandonment to degrading vices. Nevertheless, as Mr. Toy justly remarks, " it should never be forgotten that, however much he changed in his conduct towards the Christians during the latter part of his short reign, he had previously rendered them good service, and for their present position and strength they are in no small degree indebted to him. Had he been willing to abandon his follies, and to have chosen wise and judicious counsellors, he would probably at this moment have been ruling over a happy, united, and prosperous people."

The avowed principles of the new Government are enlightened, just, and beneficent, and, if faithfully observed by the Sovereign and her ministers, they cannot fail to work results the most beneficial to all classes of the Malagasy people. The following articles in the proposed form of government are the most important :—

" The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

" Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

" Friendly relations are to be maintained with all other nations.

" Duties are to be levied, but commerce and civilization are to be encouraged.

" Protection, and liberty to worship, teach, and promote the extension of Christianity, are secured to the Native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

" Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

" No person is to be put to death for any offence, by the word of the Sovereign alone; and no one is to be sentenced to death till twelve men have declared such person to be guilty of the crime to which the law awards the punishment of death."

Both as Englishmen and Christians we must heartily rejoice at the change from absolute despotism to the principles of Constitutional Government; but whether the influential classes in Madagascar sincerely value, or know how to improve these good principles, time only can determine. Hitherto, however, the Queen and her Government have practically adhered to the new laws, and especially to that which is the most interesting and important to the Mission Churches, namely, the law which secures protection and liberty to worship,

teach, and promote the extension of Christianity among the people of Madagascar. "No, impediment," says Mr. Ellis, "is offered or allowed to the perfectly free action of the Christians, alike in the enjoyment of their own privileges and their efforts to extend the Gospel to others;" and our Missionaries express not only their hope, but their expectation from the constant increase of the Christians in the capital, and especially from among the higher classes of society, that any return to persecution for the truth's sake would become not only difficult, but impracticable. The patronage of such a ruler as the late Radama could not fail to be injurious rather than beneficial to the interests of pure Christianity; and if the present Sovereign and her Government continue to administer the law granting religious freedom and equality, with justice and impartiality, the Native Church will possess all that it can claim, and all that will really conduce to its stability and usefulness.

At the close of 1863 the Christians of Antananarivo presented themselves in a body to the Queen, who received their addresses with evident pleasure, and gave them repeated assurances of her satisfaction. Mr. Ellis gives an interesting narrative of the day's proceedings:—

"On Christmas Day the heads of the Christians expressed a wish to pay their respects to the Queen, and her Majesty signified her pleasure to receive them. Early in the morning of that day the congregations assembled in their respective chapels. The places were all crowded, though the services were closed soon after eight o'clock. The several congregations then proceeded, some of them singing as they went, to Andohalo, the place of public assemblies. In company with some of the Brethren, I proceeded to the place of gathering. On our way we met the Prime Minister and some of the nobles going to the palace; but the road was so thronged with Christians, that their bearers could with difficulty make their way through the crowd. On reaching Andohalo an animating spectacle presented itself. In this natural amphitheatre, situated in the heart of the city, not fewer, certainly, than 7000 Christians were assembled. Some were standing or leisurely walking to and fro, others sitting under umbrageous and fruit-bearing fig-trees. Fathers and mothers with their children were there, young men and maidens, pastors and their spiritual flocks, all in their holiday attire. All seemed perfectly at ease and conscious of security, while the grateful joy of the heart seemed to beam in every countenance, and find utterance in every greeting.

"While the leaders of the Christians were arranging the several companies, we proceeded through the crowded way to the neighbourhood of the large palace, and were soon after followed by the Christians walking four abreast. Among the front ranks were civil and military officers of 13th and 14th Honours, officers of the palace, as well as others of lower rank, mingled with pastors, preachers, and deacons, followed by the whole body of the Christians, the men walking first, and the women afterwards. Joining with them, we led the way to the palace, the general residence of the Queen. Here the Christians filled every available spot of ground in front of the balustrade within which the royal seat was placed. The members of the royal family and officers were ranged on the left; the ladies in waiting, the ministers and members of the Government, on the right. When the Queen came out of the palace she was welcomed with hearty greetings from the vast assembly. As these subsided, several parties of singers sang what may be termed the National Anthem, and a hymn imploring the Divine blessing on the Queen. An officer then advanced a little in front of the rest, tendered the salutations of the Christians to her Majesty, and presented the customary *hasina*, which the Queen very cheerfully acknowledged. The choirs belonging to the several city congregations afterwards sang with good effect several hymns and anthems. Rainimamonjisoa, an intelligent, gifted, and influential officer, also an aide-de-camp to the Prime Minister, then stood forward, and, in the name of his fellow-Christians, addressed the Queen with much readiness and force, assuring her Majesty of their loyalty and gratitude for their privileges, of their devotedness to the Government, and earnest desires to promote the welfare of all classes. The Queen made a short and approving reply, and by gestures as well as words assured the vast assembly of the satisfaction which their presence and the declaration of their attachment had afforded. The high officers and other members of the Court seemed surprised and pleased with the singing of the Christians; and after the latter had again sung the National Anthem, her Majesty rose and re-entered the palace amidst the cordial greetings of the multitude, who then returned to their respective homes.

The strange and happy contrast between the scene thus described and the public assemblies which, in former years, were convened on the same spot to hear the Christians sentenced to slavery and to death, cannot fail to inspire our grateful praise to their God and ours, and to strengthen our trust in Him for the future safety and prosperity of His Church.

Two important measures have recently been commenced in the capital. In the month of January the foundation of the first MEMORIAL CHURCH was laid by the Prime Minister, assisted by our venerable friend Mr. Ellis; and in the same month the erection of a HOSPITAL, for the relief of the poor and afflicted, was also commenced. The latter, we trust, will prove a valuable auxiliary to Missionary labour, and a real blessing to multitudes of sufferers.

"The Natives," says Dr. Davidson, "although they are considerably removed from a state of barbarism, and have attained to a certain degree of advancement in many of the useful arts, are entirely ignorant of medical science. The priests are their physicians: their medical and religious superstitions form parts of one system. The Malagasy word *ody* signifies at the same time *medicine* and *charm*, and thus we find that the chief or only means of cure are incantations and charms. Surgery is unknown: the simplest operations are not attempted. The numbers who daily apply for medicine and advice evince the value put upon the dispensary by the Malagasy. More substantial proofs are not wanting. The nobles have contributed cheerfully towards the erection of the buildings; and while none are refused medicine because they are unable to pay for it, yet many, even of the poorest, willingly give a small sum as they are able, to help to meet the current expenses of the establishment."

During the past year the *Printing Press* has been brought into full operation, and both *Day and Sunday Schools* have been established.

Mr. Ellis, with all his fellow-labourers, bears the most explicit testimony to the progress of the Gospel, and the increase of believers, both in the capital and the country.

"With regard to the prospects of the Mission among the people," writes Mr. Sibree, "nothing can be more encouraging. The five chapels in the city are crowded every Sunday, and two more are in course of erection. Both adults and children are eager for knowledge, and there is perfect liberty of action. A very large population in villages around the capital are ready for the Gospel; for heathenism here seems never to have had that all-absorbing power and influence which most systems of idolatry have."

Our Missionary Brethren give most gratifying reports of the several congregations to whom they minister the Word of Life. The following letter from the REV. W. E. COUSINS, dated January 1st, is selected as an illustration:—

"When I wrote to you last October I think I told you we had just finished a new chapel at Amparibe. When you hear that it was less than three months in building you will not expect that it has any great architectural claims; still, it is spacious, clean, light, and comfortable, and I am most thankful to have it instead of the dark, dirty, patchwork place which we pulled down. It is built of clay. The walls are nearly two feet thick, and eleven feet high. The size of the building inside is fifty-nine feet by forty; the roof is made of rushes. The whole cost of the building was paid by the congregation: the amount subscribed in money was 139 dollars; but, in addition to this, many gave wood, doors, windows, and other materials used in the building. Our old chapel was such a miserable place that all felt the need of a new one; and all joined most zealously in pulling down the old one, and putting up the present building. On the Sabbath morning of our opening the number of persons was counted as they went out, and it was found that 1500 had been accommodated inside the building: there were also some two or three hundred outside. From the day of opening, our congregations have been large: last Sunday morning we were as full as we had ever been.

"During the past year the Church has largely increased. The number of new members admitted in less than twelve months is 182. About eighty have been dismissed to the newly formed Churches; and I can see much improvement when I compare the internal state of the Churches as we found them with their present condition. The attention and

behaviour of the people are much better, and the preachers are quite as earnest and faithful, but more careful as to what they say.

"The heavy rains which are now falling almost daily render it impracticable to visit the village Churches, but all with which I am acquainted are in a prosperous condition."

Although our Missionaries regard the capital and its environs as having the first claim upon their zeal and assiduity, they are glad to embrace any practicable opportunity of examining the state of the people in remote districts, and of doing all they can to promote their Christian order and edification. A recent letter of Mr. Cousins gives an interesting picture of society in VONEZONGO, and especially of the number of Native Christians and the state of the Churches. He was the first European Missionary who, since the days of persecution, had journeyed to that distant part of the island. As the result of his visit he ascertained that the number of Christians exceeds *six hundred*, and that there are three Churches containing more than *a hundred and twenty* members.

Envoy's from the Queen and Government of Madagascar have recently arrived in this country, with the view of obtaining some modification in the treaties of commerce between the late King and the Governments of Great Britain and France. They have been favourably received by the members of our Government, and have been honoured with interviews by her Majesty the Queen. The Directors hold these distinguished strangers in high respect; and they very earnestly hope that the objects of their appointment may be attained, and that commerce, amity, and peace may hereafter be honourably maintained between Great Britain and France with Madagascar.

The Society has now completed the SEVENTIETH year of its history; and, while the review should inspire its Directors and Constituents with sorrow and humiliation that their services have been characterized by weakness and imperfection, they should still be animated with joy and praise that their limited and feeble agency has been mighty through God to the pulling down of the strongholds of heathenism, and the wide extension of the Saviour's kingdom in every field of effort.

In the ISLES OF THE PACIFIC, where revolting pollution and horrid cruelty tyrannized without restraint; in our WESTERN COLONIES, where the curse of slavery rested, both upon the African stranger and his English oppressor; in the deserts of SOUTH AFRICA, where the natives, inspired with mutual hatred, were victims in common to cruel superstitions and brutal debasements; in CHINA, with its multitudinous millions, shut, and, to human foresight, impenetrably shut, against the servants of the living God; in INDIA, where British authority was employed to perpetuate the monstrous evils of idolatry, and exclude from the idolater the blessings of the Gospel; in MADAGASCAR, where the early triumphs of the Cross insured for the defenceless converts deadly hatred and cruel persecution—in all these distant and wide-spread territories of darkness the brave and devoted champions we have sent forth have planted the standard of the Cross, and sent up to heaven the exultant strain, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

Let us, then, not dishonour ourselves, nor dishonour the Saviour whom we serve, by the utterance of complaint or the indulgence of dissatisfaction; but, in common with every division of the great Missionary host, with whom we go forth to the help of the Lord against the mighty, let us with grateful hearts exclaim, "The Lord hath done great things for us, whereof we are glad." And, as we behold what God hath wrought, with faith strengthened and hope made confident, let us go forward, and He will show us greater things, and lead us on to triumphs yet more glorious. "A little one shall become a thousand, and a small one a strong nation." And, though the time may be distant, yet it is as sure as the dawn of tomorrow, when the Church, triumphant over every form of Paganism and Anti-Christ, shall unite in the adoring acclamation, "Blessed be the Lord God, the God of Israel, who only

doeth wondrous things. And blessed be His glorious name for ever." Let us, then, hasten on that day by the earnest and unceasing prayer, "Let the whole earth be filled with His glory; Amen, and Amen."

The REV. THOMAS JONES moved the following Resolution—

"That the Report, of which an Abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting devoutly acknowledges the special mercy of God, which has been vouchsafed to the London Missionary Society throughout the prolonged period of seventy years. The Meeting ascribes to His power and grace the various endowments of the Society's faithful Missionaries, no less than the blessed results which have followed their abundant labours in every field of effort. And, in pledging itself, with God's help, to more earnest and enlarged exertions for the salvation of the heathen, the Meeting exclusively depends for success upon the promised outpouring of the Holy Spirit in answer to the supplications of the Church."

The first thing in the Resolution is, that the Report which has been read be approved—that is, that you are to like it; that it be adopted, taken under your care, printed, circulated, and, I should have added, read by the Churches. It is a faithful record of what has been done during the past year by your Society, and it well deserves the attention of all who are interested in the spread of the Gospel. I have heard it said that our Reports are not much read. Now I want to say a word about this. The cause may be—if the charge is true—that the Missionary spirit is feeble in our Churches. I find in the country that although farmers are not the quickest of apprehension in the world—slow to move, they take all their lessons from nature, and nature is deliberate and slow; here in London you are in a hurry, as though doomsday were to be in a few weeks; but eternity is very long. Though the farmers are slow to move, they can speak most fluently of the weather, the prospects of the season, and the coming harvest. And why? Only because they are interested in such things. Now, my friends, if you are interested in the spread of the Gospel—if your hearts yearned over a dead world—you will watch with anxious hearts the progress of the great work, and be thankful for any report that would tell you that a human soul had been plucked from the burning. Another remark: the writers of that Report have endeavoured to place the facts therein contained in a readable form. I commend this much. We must avoid by all possible and fair means a spiritless Report. I do not see why religious books should be dull at all, or why a dull speech should be delivered, a dull sermon composed, or a lifeless report written. There is a Missionary report in the New Testament. It is the first record of Missionary enterprise—the Book of the Acts of the Apostles. The records therein contained are beautiful as apples of gold in pictures of silver. Read the history of the Pentecost carefully, and you will almost see the tongues of fire, and feel the rush of the mighty wind. Pass through God's works. All His works are done in truth; yes, and He hath made all things beautiful in their season. Truth clothed in beauty; this is the characteristic of God's book and of God's works. There is more than use in all things. There are wavelets on the lake; the fountain sparkles as it springs; the brook murmurs as it flows; the sunlight plays on the autumn dew; the cold wintry morning has a fringe of gold and fire. There are flowers in the field, and there are stars in the heavens; there is melody in the human voice, and beauty in the human face; daisies grow on the churchyard sod. The world is very beautiful. Oh! my God, I thank Thee that I live! And shall we write a lifeless Report? Shall we deliver lifeless sermons? Nay! we will have truth wedded to beauty—truth baptized with spiritual life, and then we hope our Reports will be read. Get these two things—a vigorous Missionary spirit in the country, and a noble Report such as we have heard this morning—and then there will be many readers. There is another thing in this Resolution of which I wish to speak. It calls for enlarged and more earnest exertions for the conversion of the heathen. Now that is general language; I wish to make it special. I would call for two things. I would call for more Missionaries to go forth to heathen lands. We have just heard that five Missionaries have died during the past year, and some must come forward and be baptized for the dead. I am well aware that the prosperous and respectable professions, the delightful pursuits of art, and science, and general literature have vast charms for educated young men; but I desire to see young men of talent, education, undoubted piety, and aptness to teach, present themselves for this service of Jesus Christ. I think I am right when I say that the service of Christ, in this most direct way of serving Him, ought to possess the highest charm for the ablest young men in our Churches. It is complained in the Establishment that the first class of minds are deserting the pulpit, and that their place is being filled by second-rate men. I am sorry to hear it. I admire the great statesman. I bow to the mighty poet. I pay homage to the great painter. Power, intellect, gifts divine, I worship you anywhere! But God's pulpit! thou oughtest not to be weak. Nay, I mean to say that it will not be a good day, a cheerful day, for England,

when the first minds turn away from preaching the Gospel. Let able young men think of this subject, and ask themselves whether it be their duty to offer themselves to Christ's service in England or abroad? Charms, sirs! I know of nothing possessing such charms as preaching the Gospel. I like to spend my week in my study, listening prayerfully to the voice of Divine love, and on a Sunday morning to interpret to my friends the secrets I have heard during the week. I do like to go there and, standing as it were on the threshold of God's great heaven, push the curtain aside, and let in a flood of golden glory upon the worldly minds of many who hear me preach. Charms, indeed! Why, my young sirs, talk of charms, I tell you what you shall do. You shall preach the Gospel to the poor: is there no charm in that? You shall heal the broken-hearted: is there no charm in that? You shall preach deliverance to the captive: is there no charm in that? You shall live a noble life of usefulness: is there no charm in that? One day, wrinkled, weak, and shattered, you also shall die, but die in the embrace of the love of those whom you have blessed: flowers watered by their tears shall grow on your grave. Christ will give you the crown of life. Charms! Why, sirs, I would not sacrifice that charm for all the thrones of Europe! Let young men think of this and offer themselves for this service of Christ. One word more with regard to this call for more earnest effort. Our offerings of gold and silver ought to be multiplied. "For brass I will bring gold, for iron I will bring silver;" hoary-headed, old prophecy, thou hast been there for ages in the great Bible waiting thy fulfilment. I beg to suggest, my Lord, that it is high time the Church should turn that prophecy into history. Our offerings of gold and of silver should amount to self-denial and sacrifice. Let me quote a verse from the New Testament: "They of their abundance had cast into the treasury; she her all." The rich people at Jerusalem of their abundance; the poor woman gave her all; and that was just the thing that attracted His eye; not the largeness of the gift, but the principle from which it started. There is an admirable definition of the word "abundance" in an old English dictionary. Abundance, the author says, is more than enough. In old-fashioned places in the country, mills are still worked by water-power and not by steam. You will find that there is an obstruction put across the river, and an artificial channel cut to convey the water from the river to the water-wheel; and then there is a small channel out of that to carry the superabundant water to the river. The mill is to have the "enough," and the river the more than enough. Now, we ought to give a little of the enough, and make a little sacrifice for Him who sacrificed all for us. Arithmetic is not a very poetic science. In fact I never liked it on account of that. I don't believe much in it. And yet, take arithmetic high enough, and there is a great deal of inspiration in it. For instance, £500,000 in our Annual Report. Is there not poetry in that? Or, better still, the London Missionary Society's income—£1,000,000! I mean to say that that reads quite musical. A column of black smoke becomes transparent the moment it passes up into the sunshine; and this dull column of contributions in our Annual Report would become perfectly readable if inspired by twenties, hundreds, thousands, five hundred thousands, and especially a million. Do not think I am speaking unwisely, I am not setting it at too high a sum. I am afraid we shall not do it next year; but, brethren, the time is coming when it will be done. Remember my mill illustration. Give a little of the enough, as well as of the more than enough; and the Report of your Society shall say £500,000 towards the London Missionary Society. Oh, England, it is nothing to thee! I read the columns of thy warlike expenditure. Thou canst, as it were, let down a spectral palace from the clouds in Kensington. Like a plaything, in six months thou hast means to take it in pieces, and let it down again on the beautiful hills of Surrey. Oh, England, it is nothing to thee! Thy ships plough the waves of every sea; thy wealth circulates through the arteries of the whole of human society. Oh, England! shame! Thy little £81,000—shame! We are here not merely to say what we have done, but we are here to say what we ought to do; and I hope we shall go on towards the "ought" until it is realized. The next thing in my Resolution is that you recognise the power and the work of the Divine Spirit. Brethren, I want to say a word or two concerning this. We live in an age when it is thought more philosophic to go away from the spiritual and the supernatural, and to become somewhat materialized in our mode of thinking. Now, I differ from that entirely. What I want to assert is, that you cannot separate the Gospel from the supernatural. Do away with the supernatural, and your Gospel is gone. For instance, it rests on a supernatural fact; it is supported by supernatural power. The supernatural fact is the resurrection of Jesus Christ from the dead. "If Christ be not risen, then is our preaching vain, and your faith is also vain." Christianity—God's temple, consecrated temple, lighted up with the hopes of many ages, the house in which are heard the praises of ten thousand hearts—if Christ be not risen, thou hast fallen into thyself like a palace of ice in the winter's sun; thou hast melted and vanished away. Without the supernatural, Christianity is not. In a celebrated book which has produced

great agitation in England during the last three or four years, I find it asserted that the unbroken constancy of natural causes is a primary law of belief; that the inductive philosophy, by an immense accumulation of evidence, confirms this belief, and that this belief is so fixed in the mind (mark this) that no inductive inquirer can believe in a miracle. People who are not inductive philosophers may, but no inductive inquirer can believe in a miracle. Wonderful induction! I have three objections to that; the first is, that inductive philosophy is only a youth; he was only born the other day. There are many things, both in the earth and in the heavens, that are not dreamed of in the inductive philosophy. The universe is very large, and God is very wonderful. Let inductive philosophy be humble. Let it do its work diligently, prayerfully, trustingly, humbly, but let not the youth make reckless assertions. In this grand old creation take time, thou stripling philosophy. Don't make these large, broad assertions, lest thou show thy youth and thy folly by so doing. Thou wilt be heartily sorry for it by and by when thou comest to maturity. Secondly, it does not appear to me—I wish to speak fairly—good metaphysics to say that the primary laws of our belief become strengthened by experience. Will you think of it for a moment? Your belief in causation does not increase with knowledge. It is as strong in a boy as in a man. You have a curly-headed little fellow at home; just knock at the door; he asks who did that. He never thought that it did itself. The idea of causation is as strong in him as in you. Understand once, that the three angles of a triangle are equal to two right angles, and seeing all the angles in creation will not make you believe it more strongly. Or take another illustration. Increased knowledge in the science of numbers does not make a man more sure that two and two make four. I am no great arithmetician, yet I believe that as well as any of you. I wish to speak most respectfully of learning, and of learned and scholarly men; but I do mean to say that we very often allow reckless things to pass for great depths when they are great shallows. There is nothing like taking hold of a thing and looking at it—saying, What are you, and what is your business here?—taking it to pieces and analyzing it. After all that is said about removing the supernatural foundations, I am glad to say that the foundation of God standeth sure, and there are many here resting upon it—the everlasting Rock of all Ages. There was a third objection. As a matter of fact, it is not true that no inductive inquirer can believe in a miracle. I should be very sorry to think there is no inductive philosopher here; but, according to this, if you believe in a miracle, you are not and cannot be one. I mean to assert that there are hundreds of men in England, who are not strangers to Bacon's method of philosophy—men who have read the histories of philosophy, who have gone into the beautiful, charming, bewitching meadow-land of philosophy—men who have looked on her beautiful face and been thrilled by the wonderful influence that goes forth from it. Let no one suppose I am speaking against learning and philosophy. There are, I say, many philosophers in this room who still believe in miracles. They believe, for instance, that Christ died on the cross 1800 years ago, rose from the dead—that He is to-day living in heaven; and, more than that, they trust all that they have and are into the hands of Christ, and they say every night and every morning, "Whom have I in heaven but Thee; I desire none on earth beside Thee." Christ! Thou art my all in both worlds. Here I serve Thee, and when, fluttering and trembling, my timid spirit lands in the great spirit world, it is Thy smiling face I expect to see welcoming me home. Yes, there are many inductive philosophers who can and do believe in miracles. The Gospel is spread by a supernatural power; it is the work of the Holy Spirit. The older I become, the more firmly I believe in the necessity for the coming down of God—not only God's truth, but God himself, into contact with the human mind. An able American writer has said that if one of the planets became prodigal, and broke away from its orbit, nothing could bring it back from the region of winter and night but the going of the sun to fetch it. He would have to go and throw his long arms of gravitation around the unwise young comet, and thus he would carry it back. Brethren, we did break away from our Father. We went into a strange country, and found it darkness and death. And what did He? He came down Himself. God in our nature appeared in the person of Christ. Great Christ, we bless Thee! Through Jesus Christ God came down—lays hold of the wandering one, places him in his orbit again, where he shall revolve in peace around the throne of God for ever and ever. Brethren, this is the grand power in the Church, the presence of God's Spirit. I think no man can live in London without feeling the absolute necessity for God's Spirit coming into the minds of men to make them good and holy. That is the greatest power in the world. Intellect is power. A man who had been to Highgate, talking with a great English philosopher who is now no more, said, on speaking of him afterwards, "I was silent in his presence; I could not speak; his power oppressed me." There is great power in intellect. When

you meet a man that is mentally greater than you are, he is king and you are the subject. You may rebel against it, but still you know, as I know, you must bow. Eloquence is a power in the Church. We are at the mercy of the eloquent speaker; we are helpless in his hands. We are the instruments; he is the player. He is Moses; our hearts are the rocks. With his mystic rod he touches them one after the other, and the water gushes forth. I should like to see all our pulpits filled with eloquent men—men of flexible lip, men of expressive face—men who have that something which cannot be described, but which goes forth a quivering power from the battery of the speaker's heart. May God raise up men of abundant power in eloquent speaking! But it is not by intellect; it is not by eloquence; it is "by My power and My Spirit," saith the Lord of Hosts. And let me say there have been days when the Church was a power in the earth. We read of the heroic ages; they are praised by the old poets as the beautiful and distant ages when fact and myth embrace, where history and tradition meet—when tradition melts into history, and history, like another colour in the rainbow, melts back into tradition. In that beautiful period they have placed the heroic ages when giants and Titans lived on the earth, and not small beings such as we are. Brethren, this is tradition, and myth, and poetry; but there have been real heroic ages in the Church of God, when Moses communed with God on the trembling brow of Sinai—when David composed the spiritual hymns which thrill our hearts in the nineteenth century—when Isaiah with rapt seraphic fire spake to the sinful nations—when the Baptist thundered rebukes on the banks of Jordan—when the great Paul emptied the temples of Greece—when St. John saw visions in Patmos—when reformers struggled—when martyrs died—then there was power in the Churches. Men were filled with the Holy Ghost. Ministers in England—we want power. Missionaries abroad—ye want power. Teachers in our colleges—ye want power, not only to send forth scholars, but inspired young men. Deacons of our Churches—it is no time to sleep. Churches of the land—you ought not to be the dull, apathetic, material things many of you are. We cannot afford to be weak. Power everywhere. Power in the spring, bursting through the great rock; power in the grass, cutting its way through the soil; power in the lightning flash; and shall the Church be weak? I see the syren pleasure, like another *ignis fatuus* crossing from marsh to marsh in the devil's land, where so many of our youths are lost. Power enough hath the syren. Yes, Brethren, power is everywhere—and shall we be weak and feeble? Our fathers sleep—let not the thunder disturb their slumbers—let not the lightning-flash wither the flowers on their graves. Brave men were they. I like to shake hands with them across the ages. They did their work nobly; they crossed the stage and were hurried beyond the scene into the darkness of death. They are gone, and we are here; and shall we be weak? I don't mean that we can become as Moses, and Jeremiah, and Paul; but I do mean to say that as the ancient Titans went up to heaven and stole fire from the sun, you may go aside with God, touch the Divine mind, and come forth Divine men, to mould the hearts of this nation, or to spread the Gospel of Christ in foreign lands. You have heard me kindly. I have spoken out brotherly on this subject. May God bless you all! May the power of the Lord God of Israel clothe His priests with salvation; may it be known in a dry, hard, harsh, sceptical age, that God is in Israel, and that religion is a power.

The Hon. A. KINNAIRD, M.P., in seconding the Resolution, said,—After the remarkable address which we have just listened to, I confess it looks like trifling to address to you a few commonplace observations which, as your Treasurer, perhaps, I am bound to offer. I feel it would be far better to sit and ponder over those mighty truths which our respected friend has presented before us. I think it would be well for us to take in and ponder and reflect, rather than to attempt so soon to follow him. But I must congratulate you on the Report, which, though less eloquent in words, is eloquent in facts; and I must, as your Treasurer, congratulate you on this, that though we have not yet reached to that point which the speaker who has just addressed you spoke of, and which I, as your Treasurer, will fondly hope may be realized, though last year, through causes which we can all understand and sympathize with—namely, the distress in our manufacturing districts, which was so nobly overcome and conquered by our working population—you had some falling off in your funds; yet this year I can congratulate you on the fact that you have again reached the standard from which you had departed. And I hope we shall all carry in mind the address we have heard, in which the speaker told us it is possible—and I believe it is fully possible, if we who are here present, who are most of us engaged so much in worldly callings, could but realize the high calling to which he has pointed us—I believe it would not be long before your funds would reach £100,000. But I shall confine myself to a few observations suggested by the presence of my friends on my left, the Envoy from

Madagascar, and which brings back to my mind a field of labour full of instruction. And what have we learned in Madagascar? Why, that that Word—that mighty Word which has been so eloquently alluded to by the reverend gentleman—the Word of God—alone is able to save souls, independently of any church organization whatever. That is the lesson that we have learned in Madagascar. It was the sowing of the Word, sometimes amid persecution, that is now bearing fruit; and we hear to-day in that Report these glad tidings from Madagascar, which show that the Word has secretly but effectively done its work, and we have the Church in Madagascar rising more mighty, more grand than in any previous part of its history. But perhaps the best way is to take the converse, and let us figure to ourselves what Madagascar would have been without the Bible. And what would have been the condition of these islands in the Pacific from which such sad tidings come to us—what would they have been without the Gospel? And I say it is for us to take these things to our hearts, and to work mightily in the service of our God and Saviour. It is these considerations, and from having long watched with the deepest interest the work of this Society, which induced me to accept the office of Treasurer; and I trust that, if my life be spared, I shall be able to congratulate you on many successive occasions on the steady progress of the work. For myself, I trust that men will be at the call of call's need in our Church; men as eloquent as our friend; that young men will be raised up ready to go forth, as he says, to that glorious work so full of charms. But there is one point in the Report which I heard with great satisfaction—namely, the probability of an increased number of Missionaries being sent to India—India, that is connected with this country by so many wonderful ties. When we think of that vast country, and the teeming millions of India; when we think that, with all our exertions for so many years, how very little have been, humanly speaking, the results, it is needless to consider the fact that however small in reference to these millions is the living Christianity there, yet I do not undervalue the fact, as stated in the Report, that civilization and nominal Christianity spread abroad in that land has in a marvellous manner prepared the way. I believe that the system of superstition has received a mighty shock; and I firmly believe there never was a period in the Missionary history of that country when there was a more hopeful prospect than at the present moment. Let us then occupy that land in the manner it is proposed we should do. But the main thing to look for is the employment of the native converts. I believe that no great impression will be made in that land until the 600 native converts now scattered about among our Missions there are multiplied, and that we have native convert teachers in every centre of that vast population. There is another step that I trust will not be overlooked. I trust that we shall think of the wants of the female population of that land. Depend upon it, that unless we gain the hearts of the female part of the population, we shall never cover the land with converts. It is with these considerations that I now second this Resolution; and I cannot but hope that, if life be spared, we shall yet realize many of what may be deemed the poetical views of the mover of the Resolution; for I believe that the promises in Scripture are quite as large, nay far larger, than even the poetic fancies of our esteemed friend.

The REV. GEORGE HALL, B.A., Missionary, Madras:—My Lord and Christian Friends,—After the admirable speeches to which we have listened from the gentlemen who have moved and seconded this Resolution, my duty in rising to support it is abundantly clear. I am here now as a Missionary from India—a soldier lately returned from the enemy's country where war is being carried on. I have come from the forefront of the battlefield, where the armies of the Lord of Hosts are fighting against the forces of the Prince of Darkness. Every loyal Christian here takes a deep interest in that struggle; and I believe all would ask of me the questions, How goes the conflict yonder? Are our brethren, who in our name fight in India, gaining victories over the powers of evil? Are they marching onwards? Does real success follow their efforts? In one word, I believe all here would ask me what are the results of Missionary labour in India, and this question I shall now endeavour to answer.

My Lord, in estimating the results of Missionary labour in India, we must bear in mind what was the state of that country even so recently as the beginning of the present century. Then, the most appalling atrocities were committed under the sacred name of religion. Then, in every part of the land the fires of suttee were lighted, and many a widow was burned to death beside the dead body of her husband, her own eldest son setting fire to the pile. Then, the murder of female children was common; and so late as 1836, a Rajput chief estimated that 20,000 were annually destroyed in the provinces of Rajpootana and Malwa alone. Then, human sacrifices, and self-immolation were frequent before the shrines of the sanguinary idols of India. But now, how different is India's state! The first Mis-

sionaries lifted the veil which shrouded Hindooism, and exposed these and many other enormities. The Christian principle of Britain was brought to bear on India's rulers, and these crimes were removed from the picture of Hindoo idolatry. These deeds of darkness have been banished, we trust, for ever, and only to be heard of in future as dark spots in India's history, which coming generations of her people will be amazed to read in the annals of their country, just as we look back now at the tales of ancient Druidism and its horrors in this land of ours.

But, my Lord, let us look rather at our own times, and consider what have been the fruits of Missionary labour in India. We can point now to the whole of God's Word, published in fourteen of India's languages, and to the New Testament, or parts of it, in twelve others—making the sacred Scriptures, in whole, or in part, in no fewer than twenty-six of the living languages of India. And we have it from the best authority, that during the last ten years upwards of one million and a half copies have been distributed among the people. Along with this, we can also point to Christian books and tracts in all these languages, and can tell you that eight and a half millions of these have in ten years been circulated among the Hindoos. The press, with all its mighty power, has been brought to bear fully on the stronghold of Hindooism, and this has resulted from the labours of Missionaries.

And, my Lord, Missionaries are doing a great educational work in India. In the schools supported by all the Missionary Societies, there are 96,000 young people receiving a Christian education—daily reading the Word of God. Wherever, in rural districts, we are able to open vernacular schools, they are filled with scholars. In India's large cities, we find the adults of the middle and higher classes almost inaccessible to the Christian Missionary, but these classes are intensely anxious to have their sons well educated, especially in the English language. All Missionary Societies, observing this, have in these large cities established Institutions where an excellent education is imparted—and this at an age when the minds of the youthful Hindoos are fresh, inquiring, and susceptible of impressions; there are multitudes of young men, the fathers and leaders of the next generation, who are daily reading the Bible. Common vernacular schools perform a great preparatory work. But these Institutions, from the advanced age of many of the pupils, and other circumstances, have proved to be a converting agency, and have been much owned and blessed of God. In such a sphere I have been called to labour much in the great city of Madras, where several years ago our Society commenced an Institution. Ere long 400 Hindoo and Mahomedan youths were gathered around us, and if we had accommodation we might have had many more. As an illustration of the result of this form of Missionary labour, I could point to several young men who came as heathen pupils to our Institution, but from reading God's Word were led to renounce Hindooism and break their caste. By professing themselves Christians, they had to leave father and mother, and sever the ties dearest to the human heart; and some of them had also to sacrifice the prospect of great earthly possessions, in order that they might obtain salvation through Christ. But further, my Lord. We may now educate many of the high-caste females of India. I need not enlarge here on the degradation of woman in that land, where, on account of her supposed inferiority and depravity it was held to be wrong and disgraceful to teach a woman to read. Often in years gone by did Missionaries lament the fact that there was no possible means of bringing the Gospel to bear on the females of the higher castes, who were ignorant and superstitious in the extreme, and devoted to idolatry. I have seen a Hindoo mother, by her tears and entreaties, take her son away with her after he had professed himself a Christian, and exert such an influence over him as has for years kept him with her, and outwardly worshipping Vishnu. A few years ago the education of high-caste females was unknown; but of late a striking desire for female education has sprung up among the most enlightened of the people, arising, I believe, from the influence of the liberal education we have been imparting to young men. Two years ago we commenced a school in Madras with four or five high caste Hindoo girls, and at the close of last year had seventy under Christian instruction. Some of these now read the Gospels in their own language—a fact deeply interesting to a Missionary; for could we search back for 2000 years, not one of the mothers of these girls could have been proved able to read, far less could they have been seen reading God's Word. Some other societies had begun this work even before we commenced it in Madras. In several parts of India similar schools may be found, and this we regard as a most hopeful result of Missions.

And, my Lord, another result of Missionary labour in India has been the accomplishment of a great preparatory work for the ultimate rapid spread of Christianity there. With a system which has stood firm for 3000 years, and has millions of hereditary priests to watch over it, and with their social barrier-like caste, which rises up to keep the Hindoos in their present state, making the first step into the Christian religion one of direst pollu-

tion and fearful sacrifice : can we wonder that the progress of Christianity should be slow ? But I believe the work is begun, and is now going on, which will certainly undermine and overthrow the huge fabric of Hindoo idolatry. Many a portion of God's Word, or a tract, is being thoughtfully read and pondered over in secret ; and in rural districts, many a statement made by the Missionary as he preaches in the busy bazaar, or beneath the ancient tamarind or banyan trees of Hindoo villages, sinks deep into the hearts, and I believe is like good seed, only waiting a favourable opportunity to spring up and bring forth fruit. In large cities, too, there are multitudes of young men who know enough of science to know that their own Puranas are false, and they have read another Vetham—the true Word of God, the holiness of which contrasts strangely and strongly with the books they have been taught to consider divine. Illustrations of this kind of preparatory work are constantly coming to the notice of Missionaries. I may mention one. Some time ago a Missionary was preaching not far from Madras, and some Brahmins began to oppose the statements he made. A young man, with the mark of Vishnu on his forehead, then pressed forward to the side of the Missionary and assisted him very effectively to answer the Brahmins and uphold Christianity. After the discussion the Missionary asked the young man who he was, and was told that he was then a student in the Government Medical College ; but that he had been for some years a pupil in our Institution, and the convictions he had expressed, and the arguments used, had been learned there, and he added that he hoped one day openly to profess himself a Christian. Every Missionary connected with these Institutions could point to scores—some of them to hundreds, of old pupils, now settled in life, and occupying important positions, who are intellectually convinced that Christianity is true, and would hail with joy a *general* movement in its favour. The Hindoos are generally a timid race, singularly unfit to stand alone and brave the brunt of the odium and reprobation which follow breaking caste. Their national genius leads them to act in masses ; and, knowing as I do that every year is increasing the number of those who are convinced that idolatry and caste are wicked and vain, and that Christianity is from God, I believe we have great things to expect from much Missionary labour in India, which up to the present time has not resulted in an open profession of the Christian faith.

But, my Lord, in stating the results of Missions in India, we can take still higher ground. We can point to actual fruit already gathered. Confining myself to Southern India, the Presidency of Madras, with which I stand more immediately connected, I may state that there 110,000 professing native Christians are connected with all Protestant Missionary Societies, and of these 20,218 are communicants or members of the Church of Christ. Here, then, we can point British Christians to a great *fact*—the *fact* of 20,000 natives in one of the Indian Presidencies, now sitting down at the table of the Lord and commemorating His death and dying love ; and surely this speaks of progress. Here I may mention that there are 25,849 native Christians connected with the stations of our own Society in Southern India, and, of these, 1808 are communicants. It is true that the great majority of converts in that part of India were originally of very low rank in the social scale among their countrymen. They had, in fact, no proper caste at all, and in general had little to suffer in becoming Christians. Missionaries at first found this class most accessible, and wisely devoted much of their attention to them. They have precious immortal souls to be saved, though the Hindoos despise them, and we rejoice to see the Shanars and Pariahs of India brought into the Redeemer's fold. But *now* we are reaching and making our labours felt even among the highest classes. No longer can the high-caste heathen look upon our efforts with indifference and scorn, as they used to do not many years ago, and say we could not affect or reach them. *Now*, especially in connection with our educational work, we have gone into the very centre of high-caste heathenism. We have taken some of the sons of the leading families in the Hindoo community, who have left all for Christ. There is not a caste in India, from the highest to the lowest, which is not represented in the Church of Christ there. Of late years, the progress of our native Churches has been most encouraging. When we thus see flourishing vigorous native Churches springing up, with an annually increasing ratio of additions to their membership, we may well point to this fact as a most hopeful and cheering result of Missions in India.

And, my Lord, in stating something of the results of Indian Missions, allow me to advert to one more topic. This is the bringing forward a Native Ministry of the Gospel. I rejoiced to hear such prominence given to this in the noble sermon to which we listened with such delight in Surrey Chapel yesterday. I also rejoice to have heard such importance given to this subject in the Report to which we have listened here this morning. I need not remind such an assemblage as this, that an efficient Native Ministry is, under God, India's greatest want. European Missionaries cannot be expected to evangelize that land.

The country is so vast in extent, the population is so great, the manners and customs, as well as the habits of thought of the people are so different from ours, and withal the climate is so hostile to European life, that we must look to the natives to carry on this work to its glorious issue. All the lessons of history, also, lead us to expect great religious and social reformations or changes, to be wrought out by the people of the land where they are accomplished. Foreigners may lay the foundation, but native energy and power alone can rear the fabric which shall be a national monument—an index of the nation's progress and elevation. It must be so with India. We must have natives, sons of the soil, to be for India what Luther was for Germany, Wycliffe, Latimer, and other Reformers, to England, and John Knox to Scotland, ere we can expect to see great things in the triumphs of the Gospel over the deep-rooted idolatry of the Hindoos.

In the Madras Presidency there are 903 Native Catechists employed by all the Missionary Societies. We thank God for these men. They are doing a most important work in explaining the Word of God both to Native Christians and the heathen, especially of the class to which they originally belonged. But we need men capable of acting more independently. We need men who will be influential among all classes of the community—both among those who are still fettered by the absurd prejudices of caste, and among those who have received a liberal education. We need efficient native pastors, as well as powerful native preachers among the heathen. In South India there are now sixty ordained native ministers, of whom, however, only three belong to our Society. But I hope we shall ere long have many more. In different parts of our own South Indian Mission field we have made arrangements which will, we hope, have this result—and some also of the converts of our Madras Institution will, I trust, be found worthy of this office. With this object in view, we have for the last eight years had a theological class, where converts and other Christian young men have been under training for the Lord's work. They have received a good education, both in English and the vernacular, and for years have been accustomed, more or less, to preach in their own language. Before I left Madras, thirteen young men from this class had been appointed to spheres of labour—some of them hundreds of miles up country. After a year or two of probation as preachers, I hope to see some, if not all of these young men, ordained as native ministers.

As an illustration of the importance and value of an efficient native agency, I may be allowed to refer to a recent incident which has greatly interested me. Just before I left India last year, one of our students—a youth whom I baptized in 1857—was appointed to labour in a heathen village thirty miles from Madras; and the first letter I opened on reaching London told me that he had already been the means of the conversion of the Brahmin priest of that village. This priest was a young man whose duty it was to perform the daily sacrifice in the temple of Siva. He frequently visited our Mission agent, and listened to the Gospel as he preached to the people of the villages, and then came for private conversation. These conversations gradually led to a conviction of his own sinfulness, and the folly of the worship he was daily performing. He resolved, in his own way, to test the power of the idol which from infancy he had worshipped; and, on one occasion, kicked it and sat astride on it, to see if it would take offence. There was, of course, no exhibition of Siva's wrath at such an insult from his own priest. After some time this youth left his native village and his parents, and went to Madras, in order to obtain such protection as would enable him to declare himself a Christian. There he tore his sacred Brahminical thread in pieces, and broke his caste. When his parents and relatives came entreating him to go back, he remained firm in his faith in Christ. He has been baptized, and, according to accounts I received last week, is an earnest student of the Word of God. In this way, through the agency of the natives, I believe the Gospel is destined to spread in India. The European Missionary there is but a pioneer—the breaker up of the fallow ground. He sows a little, and reaps a little. Some of the fruits of his labours (with God's blessing) he moulds into fresh labourers, and sends them to scatter the seed of the Word broadcast far and wide. It is *their* sowing which will take vigorous root and become naturalized in the new soil. It is *their* sowing which will spring up and bring forth an abundant harvest; and it is the native labourers who will return with joy, bringing their sheaves with them, and *they* will celebrate with gladsome shout the harvest-home of India brought to the feet of Jesus. Oh that we had hundreds, yea thousands of such men!

Such, my Lord, are some of the results of Missionary labour in India. When we remember the greatness of the difficulties to be overcome, as well as the feebleness of the efforts which have been made for this great object, I hesitate not for a moment to say that *the results have been as great as could reasonably be expected*. But still, we have to confess with sadness that the work is only being commenced. Though there are 541 European and American Missionaries in India, what are these among 200,000,000 of

heathen? Viewed geographically, it is one Missionary to every 3000 square miles. This is at the rate of one Missionary for every 400,000 heathens, being about the same as if there were only six ministers of the Gospel for this great city of London. Great provinces—kingdoms in fact—might be pointed out where no Missionary dwells, and scores of large towns where the sound of salvation has never been heard. Christians, we appeal to you for India. We need men. We have been eloquently told by the first speaker this morning of the “charms” of the life of a minister in England; but are there no “charms” connected with Missionary labour in India? Are there no “charms” in proclaiming among idolaters the way of salvation through Christ? Are there no “charms” in baptizing into the Church of Christ those who have been brought up as heathen? Are there no “charms” in sitting with such at the table of the Lord? Are there no “charms” in hearing Hindoos whom we have taught when heathens proclaiming among their countrymen the unsearchable riches of Christ? To a true-hearted Christian India has “charms” as a field of labour. If there are young men here who are solemnly considering *where* and *how* they may serve their Saviour on earth, I would say to such, come to India and preach the Gospel. In this work there is scope for any amount of energy, and a noble field for the exercise of the highest talents. We need prayer, much prayer, that God’s Spirit may be abundantly poured forth on India, to awaken its slumbering dead millions to true spiritual life. And we need, also, that large Christian liberality to which a previous speaker has referred—such liberality as a land so highly favoured as this may well pour into the Redeemer’s treasury to help to spread His glory among the millions of our fellow-subjects in India.

Christians, let the *results* of the past encourage us to greater zeal and devotedness to the great work of bringing India to Christ. This undertaking is no forlorn hope. God’s word makes the successful issue certain. Even now, standing upon our mount of vision, and looking down the course of time, lighted as it is by the sure word of prophecy, we may see brighter and better days for India. Her idols shall be cast down and despised, yea, they shall be utterly abolished. Her idol temples shall be dismantled, and their crumbling ruins be looked upon by her own sons as the relics of a dark and dismal age. The iron chain of caste shall be broken and destroyed, and India’s people shall dwell as brethren on earth, looking up to the true God as their Father in heaven. The vices which have so long stained the Hindoo character shall be obliterated, and under the purifying and elevating influences of the Gospel, India, Christian India, shall yet take no mean place among the nations of the earth; and then, from the spot where the waters of the ocean dash up against Cape Comorin in the south—on, and still on, to the snow-clad summits of the Himalayas in the north, and from the green hills of Burmah on the east, to the river Indus on the west—over the length and breadth of India shall rise one long and loud song of gladsome praise to Him who died on Calvary.

The Resolution was then put from the chair, and carried.

The Rev. J. MAKEPEACE, of Bradford, formerly a Missionary of the Baptist Missionary Society, said:—My Lord, I rise as a comparative stranger, and as the representative of a sister institution, to move the following resolution:—

“That the Meeting, while gratefully recognising the encouraging progress of the Mission Churches generally, and especially in the mighty Empires of India and China, cannot but deplore the tragical events involved in the political changes which have occurred in Madagascar; it, nevertheless, rejoices in the just and beneficent principles avowed by the present Sovereign and her Government, by which religious freedom is secured for all classes of the people; and the Meeting records its deep and grateful sense of the Divine favour in the preservation of our Missionaries in time of danger, and in the encouraging state and prospects of the Native Churches. But the Meeting cannot suppress the expression of grief and indignation at the gross outrages and cruel wrongs committed by Peruvian slave ships upon the defenceless Islanders of the South Seas, many of whom have been brought to the knowledge and enjoyment of the Gospel by the labours of this Society; and the Meeting most earnestly appeals to Her Majesty’s Government to adopt every practicable means for bringing this monstrous evil to an early termination, and for procuring, not only the deliverance of the captives, but also their restoration to their homes.”

It is perfectly impossible for me at this late hour to do anything more than just refer very briefly to the first topic presented for consideration. And here, whilst labouring under the general disadvantage of following so earnest and eloquent a speaker as Mr. Jones, I labour under the particular disadvantage of being brought into such close juxtaposition with my friend Mr. Hall from the Presidency of Madras; for, as has been already announced by Mr. Prout, it happens that I have laboured myself on the Continent of India, so that it is India over again. But I promise you that I will be exceedingly brief. The remarks which I have to make will be chiefly of a corroborative character; it will be my main object to confirm the testimony borne by Mr. Hall with respect to the present state of things in India. With regard to the successes which have accrued I should like you just to look for

a moment at the subject of translations. India is not simply a country of family or tribes, it is a continent of nations. As is well said, public works there have to do not with countries but with provinces; roads have to connect not cities but kingdoms; education has to be given not to parishes but to nations. Taking all this into account, you will be able to appreciate the fact that there is now scarcely a language or dialect of India which has not been acquired, and into which the Scriptures, in whole or in part, have not been translated. And then glance at the schools. Marvellous are the results which have been realized in connection with the efforts of this and kindred societies in the case of Missionary schools, in which there is given a good education permeated throughout by the principles of Christianity. One result is, that there have gone forth from our Mission seminaries thousands of young men having, as my friend Mr. Hall stated, a most accurate knowledge of Bible doctrines and facts. It requires but the vivifying influence of the Holy Spirit to turn the knowledge in the mind into grace in the heart, and thus you would have a multitude born in a day. I am sure you would be delighted by a visit to some of our schools; and improvements as regards travelling are now advancing so rapidly that perhaps the time may come when some of you will be able to take a return railway ticket to India. In that case I should advise you to test the acquirements which have been made at some of our native Mission schools. It is marvellous how the pupils think for themselves, instead of learning everything, parrot-like, by rote. For instance, a chaplain was passing from Agra to Calcutta. On his way he called at a Mission station. The Missionary there was very anxious that he should pay a visit to his school. "O, with great pleasure," said the chaplain, and away they went together. The chaplain was thus introduced, not to a school in one of the great cities of the Indian Empire, but to a purely country school. "Now," said the Missionary to the chaplain, "these little fellows have read their Bible, and I should like you to catechise them, just to test their acquaintance with Bible history and facts." Well, the chaplain thought he would put a very simple question, and asked, "Who was the wisest man that ever lived?" I have put that question, my Lord, in this country, and the reply has generally been "Solomon." The chaplain, no doubt, thought the reply would be "Solomon;" but a little fellow in the class very carefully and thoughtfully answered—"Jesus Christ, sir." The chaplain was immediately on the horns of a dilemma, and knew not what to do, and to save himself rolled the burden of the proof on the little boy who had given the answer. "How do you prove that?" he said. "O," said the little boy, "I can prove it, sir." "How?" "Well, it is written, 'God gave not the spirit by measure unto Him.'" "Capital!" said the chaplain, astonished at the reply. In order to test the quick-wittedness and independent thought of the pupils still further, he said—"Can any of you give me another proof?" "Yes, sir," said another little fellow in the school, "I can. It is written, 'No man ever spake like this man!'" And so, if you were to go to any of the large cities, such as Calcutta, and visited some of the great Missionary institutions where a sound education is given through the medium of the English language, the Missionaries would be very glad to introduce you to classes of fine native youths, whom you would find to speak English as well as you speak it yourselves. Not long ago an American Missionary arrived at Calcutta, and he was naturally anxious to see the lions of the place, and to learn what the Missionaries were doing there, in order that he might profit by what he saw in his intended operations in the north-west. He went to see one of the schools under the management of the Missionaries, and was introduced to a class of native youths. "Now," said the Missionary to the new arrival, "these young men have read almost everything; they think for themselves, and I should like you to test their general knowledge." "Well," said the Missionary fresh from the United States, "can any of you young men tell me how many forms of government there are in the world?" "Yes," said one of the young men very quietly, "I can, sir; there are several." "Will you please to name them?" "Well, sir, there is the limited monarchy." "Yes." "And there is the absolute despotism." "Yes." "And there is the republican form." "Yes, yes, there is. And pray under which form would you like to live?" "Under the limited monarchy, sir." "But how so, how so? You know there is a republican form of government in America, and under that republican form you can go where you like, and say what you like, and think what you like, and write what you like. Why not live under such a free government as that?" "Thank you, sir, I should prefer after all the limited monarchy." "Well, but now, how so, how so? When you have all these privileges, social, political, and religious, why not prefer such a free government as that?" "Well, sir, I prefer the limited monarchy, and I will tell you why; I know that with all the boasted freedom under that republican form, there are three millions of slaves who could not exist under such a limited monarchy as that of Great Britain." Now that is just a simple illustration of the way in which our Missionary students

read history and think for themselves. But I must pass on from the subject of education. That is the second grand agency employed in order to secure the grand spiritual issues at which we are aiming. Then there is the preaching of the Gospel; just a word or two on that point. Through the preaching of the Gospel, as you have heard, converts have been gathered to the Lord. It is a marvellous fact that at our several Mission Churches, scattered over the length and breadth of the empire, we have converted representatives of its well nigh every tongue and people, and kindred and tribe, so that now there is scarcely a form of error over which the doctrines of Christianity have not triumphed, nor any species of worship which its ordinances have not supplanted. The Moulvie has abandoned his Koran and the Pundit his Shastres; the pilgrim his wanderings and the devotee his asceticism; the aboriginal his devil-worship and the wizard his enchantments; the bather in the sacred stream of Ganges has sought the washing of a holier baptism; and the Brahmin, the twice born of heaven, casting from his person the symbol of his creed, has assumed the badge of discipleship into a nobler and purer faith. Now there is just one point which I wish to put before you in connection with statistics. My ear did not clearly catch the statistics of the Churches in the Report, and I do not know whether or not the numbers were given collectively. Allow me to observe, however, that I think that sometimes when you hear statistics and compare the results realized with the amount of effort put forth, you are utterly and absolutely discouraged by the paucity of the results. Let me say, then, with regard to India, as a clue to much of mystery in the past, and as a guiding star of hope for the future—that you must not estimate our successes in the East by the recorded number of individual conversions, and for this reason, that there are multitudes scattered up and down the length and breadth of the land who are the secret disciples of the Lord Jesus, but who have not the moral courage to come out and declare themselves to be on the Lord's side. You have only to consider the grievances, the disabilities to which our native converts are subject, to understand this. So soon as a man becomes a Christian he becomes an outcast. His wife no longer regards him as her husband, nor his children as their parent. He is, according to Hindoo law, to all intents and purposes dead. Why, when my own native preacher was baptized, his wife, who was then living in a distant part of the country, was so overcome by a sense of her destitution as a widow, and of the reproach which he had thus brought upon his family, that she forthwith flung herself into an adjoining well, and put an end to her existence. And then, only think of the loss, the financial loss, which many of our converts have sustained. I could name one who lost a thousand rupees, another who lost ten thousand, another who lost one hundred thousand. The last was a wealthy zemindar or landowner, in the district of Gya. He was a Brahmin, a man of high caste. He lost everything that he had, came down to Calcutta, and entered into the service of this Society as a native catechist, in which capacity he was employed in disseminating the truths of the religion of Christ among his fellow-countrymen. I hold in my hand a statement, from which you will perhaps allow me to read an extract, made by a friend labouring at Serampore, and relating to the fact of secret discipleship. "On one occasion, in one of the classes at Serampore, the subject led to the statement that Christ was the only Saviour. More than usual interest was manifested. The teacher, addressing the lad whose turn it was to answer, tried to make him feel the painful consequences of not being a Christian. Before all the class the lad spoke out—'Sir,' he said, 'how do you know that I am not a Christian?' The teacher replied, 'You have never said anything about it, and therefore we must conclude that you are not a Christian.' The lad answered, 'Sir, I am a Christian; I don't believe any one can save me but Christ, and in Him only do I trust.'" Now Mr. Trafford, who writes this, and who is no enthusiast, says that scores of similar cases are known to the teachers—cases in which the only reason avowed by pupils for not professing faith in Christ is the oft-repeated one of want of courage to oppose the wishes of their friends, or a desire not to bring what is supposed to be a disgrace upon their relatives, by becoming Christians. From Orissa a Missionary writes to this effect:—"If it were not for that master-piece of Satan—caste—the probably avowed converts in Orissa would be numbered by thousands instead of by tens." Another Missionary writes, that he knows of Hindoos who have forsaken the worshipping of idols, who pray in the name of Christ, but who are so naturally timid, as my friend Mr. Hall said, that they dare not face the consequences of open profession. Well, now, my Lord, if the triumphs of the Gospel could be made matter of rigid arithmetical computation, by a comparison of annual statistics; if it could be said that so many were added to the Church last year, and so many this, and thus, onward in the same ratio of numerical progression, so many would be added next, until, after decades and decades of years, the whole of India would become Christian; why, then, contrasting what has ostensibly and palpably been achieved with what remains to be done, we might well faint and be

discouraged at the postponement to an indefinite period of the promised millenium. We cannot, therefore, be too much impressed with the fact that what has already been realized is simply preparatory; we cannot be too much impressed with the fact that the absence of moral courage is one great preventive to any general movement in favour of Christianity. As Mr. Hall says, the character of the people is such, that they are moved not singly but in masses, not individually but collectively; meanwhile they are passing through grand transformative processes of thought and feeling, all ripening for a grand consummation, the like of which the Christian Church hath never seen. Is it not one of the most glorious predictions of unfulfilled prophecy, that "a nation shall be born in a day?" and may we not expect some sudden and instantaneous upspringing of India's kindreds and tribes, at some divinely-communicated impulse for the avowal of the truth? People after people shall be made willing in that day of God's power; and when all the elements of this stupendous change shall be fully elaborated and made ready, then, as at the first, the Almighty shall issue the decree, "Let there be light," and myriads shall emerge almost with a twilight from darkness into day. India shall supply its own illustration of what we may expect to transpire at the appointed time of her full and final evangelization. Look at the rapid development of vegetable life at one season of the year. During certain months, owing to the tropical heat of the sun, and the withering breath of the simoom, the earth is scorched into utter barrenness, so that scarcely a green blade appears on its chafed and indurated soil; but no sooner do the periodic rains descend, in their tropical effusion, than, behold! on every hand a sudden outburst of fertility, and the spectacle of naked leafless desolation quickly exchanged for that of teeming valleys and smiling plains. So, when the windows of heaven shall be opened, and the showers of blessing shall descend in copious streams of grace, these dreary moral wastes shall forthwith be mantled with verdure, and the apparently dormant or dead seeds of truth be transmuted as, by miracle, into the buds and blossoms of faith, and the waving harvests of righteousness and peace. Yea, such shall be the rapidity of growth, that all the ordinary processes of husbandry shall be set aside, and, in accordance with the declaration of the inspired Word, "The reaper shall overtake the ploughman, and he that gathereth the grapes him that soweth the seed." What have we to do in the development and evolution of this mighty drama in the history of the world's redemption? It is indicated to us in the parting command of our ascending Lord, "Go ye into all the world and preach the Gospel to every creature;" and inasmuch as your responsibility is proportionate to your means of giving or of going, then, as my final appeal, "Whatsoever your hands find to do, do it with your might." And desist not from the glorious emprise till the knowledge of the Lord shall cover every continent of earth and every islet of ocean, as the waters cover the sea; till from the equator to the poles, and every part of this world's vast circumference, prayer shall be made to Him continually, and daily shall He be praised; till the morning "orisons of the East shall blend with the evening anthems of the West, and the matin song of the West with the glowing vespers of the East," and o'er the circling globe, in one continuous and commingling swell,

"One song employ all nations, and all cry,
'Worthy the Lamb, for he was slain for us';
The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Earth rolls the rapturous hosanna round."

The REV. W. KNIBB LEE, Missionary from Amoy, in seconding the Resolution, said, There was a time, and that not many years ago, when a Missionary returning from China could only speak of discouragements and difficulties. The dark picture which he gave of four hundred millions of fellow-creatures in the valley of the shadow of death was brightened only by the light of his own faith in the promises of God. But to-day I stand here to tell of success even in China. Fifty years ago Dr. Morrison was working there alone—not doing the work of an evangelist, but seeking to clear away obstructions, and to lay, broad and deep, the foundations of that spiritual structure which is now rising to gladden our eyes in that distant land. Other noble and heroic Missionaries were labouring in the islands of the Eastern Archipelago, at Singapore, and Malacca, preparing the fallow ground, and casting therein the precious seed. God gave them the tears of the sower, but not the joy of the reaper. Well, my Lord, there comes a time when the sower and the reaper may rejoice together, when the shout of harvest home goes up from the field of labour on earth and is echoed by the sainted ones who rest around the throne of God. Those Mission fields, deserted by this Society, are now bearing fruit. About five years ago a native Chinese Missionary was sent down from one of the Presbyterian Mission Churches in the neighbour-

hood of Amoy to work at Singapore. The other day, I had the pleasure of meeting with a Christian Brother from that place, a Chinese who has never seen the land of his fathers, and who was educated in the school of my honoured colleague, the Rev. Alexander Stronach, then of Singapore, now of Amoy; and that Christian Brother tells me that at Singapore there are nearly one hundred converts in present fellowship with the Church. Furthermore, from that Church there has gone forth a Chinese Missionary (and I delight to hear and to tell of these native Missionaries), to Batavia, the scene many years of Medhurst's early labours.

About twenty years ago our Missions in China began. Some of our friends who are sceptical as to the success of Christianity there, must distinguish between Missions to the Chinese and Missions to China, and should remember that the latter is but just out of its teens, and is, in fact, the most juvenile of all modern Missions. Then, when after the first war with England, our Missionaries gained a standing-place in China itself, the heathenism of that great country was not to be conquered at a blow; local dialects had to be acquired, and the Scriptures to be re-translated. There was more or less of enmity on the part of the people, and the authorities were bitterly hostile to us. When I first went out to Amoy, great difficulties were encountered whenever we sought to extend our labours to a distance from the open port. Barriers rose up on every side. We could go to a city and preach, but we generally found a number of dirty Chinese soldiers at our heels, who were professedly sent to guard us, but really were so many spies. Did we seek to rent a house in the interior for purposes of Divine worship, the landlord who received us as tenants was liable to be cast into prison, and, in one instance at least, had to endure the filth and starvation of a Chinese gaol for years.

We can now tell of a change for the better, so far as our facilities for extended Missionary operations are concerned, and once more we owe it to the might of this country, not always very righteously put forth. The fact is, that in our dealings with the Chinese we have from the first depended very much upon the argument of force, and very little upon the force of argument. We have shown them that we have better soldiers than they have, that our Armstrong artillery is an improvement on their old guns, cast hundreds of years ago, and that our Enfield rifles are superior to their arrows and matchlocks; but they love us none the better for that; they receive us with no more favour because we have conquered them. If by our country's might we have been enabled to climb the otherwise inaccessible mountain side, on which the strong fortress of Chinese heathenism is built, let us remember that our work as Christians, and as Christian Missionaries, begins where that of the warrior and the politician ends. And not only so, but we have to undo much of their work before we can begin our own. He who comes not in by the door, but climbs over a part of the wall which has been broken down by the thief who went before him, is very likely to be taken for a thief himself, and will have some difficulty in proving that he comes with honest and pure intentions. Now that is just our difficulty with regard to the Chinese. We admit no opium-smoker to Church-fellowship, and yet it is difficult to convince the mass of the people that Christian Missionaries have no interest in the opium trade. We have protested against the Coolie traffic; and I am reminded by the Resolution in my hand of years gone by in the history of China, when atrocities equal to any you have recently heard of in the South Seas were perpetrated among the natives of the East. These, happily, are things of the past; British merchants long ago washed their hands of the traffic, when they saw to what iniquities it was leading them. But labour was wanted for Havannah and elsewhere, and the trade was continued in the South of China by unscrupulous agents of the Spanish Government. There was a time, not more than three years ago, when members of my own household durst not wander from the house after nightfall; when the traveller from village to village, after sundown, was often kidnapped and carried off to some foreign vessel lying at anchor miles from the shore. The Chinese authorities at length adopted the most stringent measures to put an end to the business; and this was the crowning tragedy. A cross was placed in the streets of Amoy, and a poor wretch, who had been employed by foreigners, was nailed quivering to that cross, and hung out in the burning sun to die. Well, these things have passed away, and the trade is now conducted on more systematic principles by agents of the British Colonial Government. But the memories of such scenes remain. There are still mothers among us there whose sons have been decoyed away from them; there are wives whose husbands shall come back no more; there is the cry of the orphan for the father who has died in the polluted hold of a Coolie ship, or whose bones are bleaching in the guano pits of South America. All these things have left open festering wounds, which shrink even from the gentle touch of Christian sympathy and love.

We have, however, a treaty, by which we are allowed to travel throughout the empire. Do not expect that we shall do anything of the kind just yet. Do not expect that, while

the combined countries of Protestant Christendom send us no more than 100 Missionaries to 400,000,000 of Chinese, we can preach the Gospel to them all, or even itinerate over 5,000,000 of square miles. There are vast districts of the country disturbed by war, which at the present time we cannot visit. I suspect that the Taepings, who were disposed to be friendly at first, do not love us very much now. It would not be very good policy to go into their midst. We have "meddled" in that matter, and I am afraid we have "muddled" it. What will be the end of our present political intervention in China no mortal man can say. I have never yet met with an intelligent Chinaman who had faith in the continuance for many years of the present dynasty. The poor man is sick because we ourselves have belaboured him sore, and we are now trying to make him healthy and strong again. I do not think we shall succeed. For all this I am no apologist for the Taepings. I cannot think that the religion they profess is the leaven with which China is to be regenerated. We shall find a false form of Christianity harder to deal with than unmitigated heathenism. But there is another way in which you may look at this matter. Years ago there was a rebellion at Amoy, and after it a revival in the Church. These political commotions are elements of change; they are working upon the minds of the people. Old beliefs and habits of thought that have been rotting at their anchorage for centuries, are now drifting away, the people know not whither. China, asleep for ages, is now awake, looking for something, expecting something, she scarce knows what. God is chastising that people, I hope for their good. If the tempest of His wrath sweep over the land, it may drive away the dark clouds of superstition that hang heavy over the valleys of the slain; and when the storm is over, and the light of His truth is shining upon the dry bones, the soft, gentle breath of His Spirit may pass over them, and they shall rise and stand upon their feet an exceeding great army.

But to speak more directly of Missionary work. At Peking itself there is the beginning of a Christian Church. The Report has told us of ten Missionaries labouring there. Why, to my certain knowledge, there are thirteen, for I find that three of those Missionaries have their wives with them. Let me tell you that the wife of a Missionary can do as great a work in China as the Missionary himself. She can gather around her the poor degraded females of that land, and can speak to them of God's truth. I should like to take you to a scene in one of our Mission homes at Amoy, where the noble wife of a Missionary—she would not like me to repeat her name on this occasion—is doing a great work, gathering around her a number of Chinese females, reading the Word of God to them, and calling upon them to kneel down with her in prayer. My Lord, I have often listened to the prayers of those Christian women, and I can testify to their fervency and simple faith. Some would have us believe that the Chinese have no hearts. Well, I know that the devil has encased the hearts of that people in all manner of pride and superstition, but the hearts are there for all that, and the grace of God can fill them with tender and generous emotions. Tell me that the Chinese cannot feel! I saw the wife of a Missionary on her death-bed, and native Christian women kneeling around that bed; I heard their prayers, stifled by sobs of grief, ascend to heaven, that their friend and teacher might be restored to life. Tell me that the Chinese cannot feel! Do you see that funeral procession winding around the foot of the hills, until it reaches the burial place of the dead. A Missionary is being carried to his long home, and there follow him, not only his brethren and his countrymen, but hundreds of Christian Chinese, clothed in their mourning robes of sackcloth and white, assembled to express their esteem and affection for the teacher whom God has called away to his rest. If they love the labourer for his work's sake, they love the Master too.

I cannot take you to Hankow, a city which the Chinese call the heart of the empire, and which is perhaps of more importance than Peking itself, where we have only one Missionary. I hope he will be reinforced before long; nor to Shanghae, where there is still a paucity of labourers, nor to Hong Kong, where Dr. Legge is still alone. I come to Amoy, where with honoured brethren still in the field, I have been labouring for some years. What, in brief, is the result of the efforts of the Missionaries there? I speak not of our Society alone, for when we get into the Mission field we forget our sectarianism; we forget that we are Presbyterians, Independents, or Baptists, and only remember that we are all soldiers of one army, very few in number, marching on to battle, and, as we believe, to victory, under the banner of "the Captain of our salvation."

Now what has been done in Amoy? There are 830 communicants in fellowship with the Church in that city and neighbourhood. There are five organized Christian Churches in the city itself, and there are seventeen Mission stations in the country round about, within an area of fifty miles radius. These are lights upon the scattered mountain tops, that in God's good time shall illuminate all the valleys beneath. And then we have been seeking to train up a native agency. Do not think that we are behind India in that

respect. There is no country in the world where there is better raw material for making preachers than in China. There a man no sooner gets hold of the knowledge of the truth himself than he goes forth to publish it, and I think I am right in saying that fully half of our country stations have been planted, not through the preaching of the Gospel by Missionaries themselves, but have resulted from the spontaneous efforts of native Christians. They go forth with burning love to God in their hearts, and with words of thrilling eloquence on their tongues, to tell their fellow-countrymen of the Saviour they themselves have found. Since I left Amoy, our American brethren there have ordained two native pastors, and these men are supported entirely by the contributions of the native Churches over which they are placed. They receive liberal salaries. I could wish that all my ministerial brethren at home were as well off as those Chinese pastors. We ourselves have had twelve young men under instruction in Amoy, and they are now occupying positions of great usefulness in the country round about, gathering around them little companies of believers. Our work there is now becoming more that of the bishop than the pastor. I believe after all that the Missionary is the true bishop. We have now not only to preach, but to oversee Churches already planted. In our visits to these country stations the native preacher comes to us with difficulties which he has met with in his reading of the Scriptures: we have to explain them. We have also to examine candidates for Christian baptism, and to administer the ordinances of religion. We want thus not only native agents, but more agents from our own country. We have to evangelize China by preaching, and we must have living men to tell the Chinese the way of salvation. Do not think that when you have printed a tract and distributed it, or put into circulation Bibles and Testaments, that you have done the work. There is a power in the tones of the human voice, when it comes from a heart behind it filled with the love of God, that touches the hearts of men as nothing else can do. I rejoice that your Missionaries in China are preaching Missionaries. I know the great need which exists for something besides preaching in India: I know that a great deal has to be done there by means of education. But the Chinese are an educated people; in their case we have not to wait for the work of schools. They know sufficient to understand the Word of God, as we go out with an open Bible in our hands, and preach to them of Christ.

I could tell you, did time permit, of the sufferings of our native Christians. It has been said, on high authority, that the Chinese are not prepared to make sacrifices for religion. All I can say in answer to that is, that they do. There was a noble man in the south of China, connected with Dr. Legge's Church, who preached the Gospel to his fellow-countrymen, and God gave him some fifty souls as his hire. That man was called upon by the heathen to give up Christ or die. He said, "I can die, but I cannot forsake Christ." They plunged a knife into his heart, and threw his body into the stream. I have known myself of many cases in which these native Christians have shown themselves willing to be cast into prison, and to suffer the loss of all things, rather than give up their religion, and have deemed it their highest glory to make sacrifices for Him who gave Himself a sacrifice for them.

I am glad to be able to say that our plenipotentiary at Peking is now in possession of facts, of which he was not informed when he wrote some time ago a despatch on this subject to Earl Russell. A Missionary Brother from Amoy, the Rev. W. C. Burns, has recently gone to Peking, and, at Sir Frederick Bruce's own request has laid before him a detailed account of the persecutions of our native Christians. We hope to get from the Chinese Government what the Roman Catholics obtained long ago at the instance of the French Ambassador, an imperial edict, securing toleration to Chinese professing the Christian faith. I do not believe that Christianity is to be nursed in the lap of the civil power: you will have but a weak puny bantling if there be anything of that kind. No! Christianity must stand alone, ay, and run alone, amid the wildest blasts of persecution. I do not ask that the strong hand of England should strike down the persecutor; but I do ask that, as a nation, we should not be ashamed of our Christianity in the sight of the heathen. I do say it is a noble thing for a great country like this to make its voice heard, even to the ends of the earth, pleading for liberty to the captive, and for relief to the persecuted. I cannot say more at this late hour; but let me assure you that the work of Christian Missions in China is advancing. Amid many hindrances the prospect was never so bright as now. Let the Church be assured of this. China shall be won for Christ. A day shall come, may God hasten it! when her myriad sons and daughters shall gather round the feet of our Immanuel, and acknowledge Him as Lord of all.

The Rev. J. B. OWEN in supporting the resolution said,—At this late hour, ladies and gentlemen, I shall not detain you long. I must confess that I never attended a missionary anniversary in any part of Great Britain at which I experienced more enjoyment than I have

done to-day and I feel that it would indeed be to gild refined gold to add anything to the arguments in favour of increased missionary efforts which have been addressed to you to-day. I will, therefore, merely indicate what I intended to say, if there were sufficient time. It has occurred to my mind, in connection with the comparatively small amount of progress to which allusion has been made by preceding speakers, that perhaps we who speak on these occasions do not sufficiently lay before our Christian auditory the human causes which have led to these strictly human results. There is, I would observe, a remarkable parallel between the progress of Christianity generally in India, and the progress of Protestantism in Ireland; that is, in both countries the operation of the same causes has led to the same results. There is in Ireland, as in India, a twofold authority. There is a double authority which is always an inconvenience. A divided authority always leads to a divided allegiance; a divided allegiance leads to disaffection; disaffection to a chronic phase of rebellion; and in India, as in Ireland, all this has been very dangerous to the public interest. Again, there is the indirect persecution of converts in India, through the Government system of education and the Government patronage of idolatry. If I had time to work this out I might show you that the same cause which accounts for the slow progress of Protestantism in Ireland, over which all Protestants mourn, accounts, also, for the comparatively slow progress of Missions in India. But the conclusion to be founded on these facts is, not that we should be justified in giving up Ireland to Romanism, or India to Brahminism, but that in both we should continue to use those means which, under the blessing of God, will prove the means of planting far and wide the standard of the Cross. No Christian man ever looks upon any part of the world as a forlorn hope. There is an heroic gallantry connected with the Christian faith which leads men, notwithstanding all difficulties which present themselves, to go forth trusting in their Leader and believing in the final success of His cause. In this case we do not look for the aid of the Government. It was said of our victories in the Crimea that they were achieved by the non-commissioned. So I say let private Christians determine to carry on their work without looking for any assistance from those who are in authority; and if they do but carry it on in a proper spirit and in a proper manner, they may depend upon it that He before whom the walls of Sebastopol, like those of Jericho, fell down, will, in His own good time, give them the Brahminism of India for a spoil, and the Romanism of Ireland for a prey.

The Resolution was then put and carried.

The collection having been afterwards made—

The REV. ENOCH MELLOR, M.A., of Liverpool, proposed, without making any remarks, in consequence of the lateness of the hour, the following Resolution :—

"That the Hon. ARTHUR KINNAIRD, M.P., be the Treasurer; that the Rev. Dr. TIDMAN be the Foreign Secretary, and the Rev. EBENEZER FROUT be the Home Secretary, for the ensuing year; that the Directors who are eligible be reappointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate Meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur."

The REV. ALEXANDER THOMSON, M.A., of Manchester, after observing that when Mr. Mellor had declined to make a speech he should certainly not do so, said:—I must say, however, that I never attended a Missionary Meeting at which my faith in the ultimate success of the Missionary enterprise, which never was weak, was more strengthened than it has been on this occasion. I fully concur in the declaration of the admirable Report which was read this morning, that we have no reason for complaint or dissatisfaction. We have but to listen to the statement of such telling facts as have been brought before us to-day by Missionaries from foreign lands, to see how little foundation there is for the opinion of those who tell us that Christianity is becoming effete, that the old tree is unsound at the root, and that its vital sap is decaying. When we see it looking so broad and umbrageous, and bringing forth such noble fruits, we feel that it shall assuredly remain.

The Resolution was then put and carried.

SIR FRANCIS CROSSLEY, Bart., M.P., said,—Ladies and gentlemen, it was my lot for many years to sit side by side with your noble Chairman in the House of Commons, and no one was more delighted than I was to hear of the honour which the Queen conferred upon him in raising him to the House of Lords; but I venture to say that neither in the House of Lords nor in the House of Commons did he ever perform a more honourable action than in presiding over this important meeting. I have great pleasure in moving—

"That the very cordial thanks of this Meeting be presented to the Right Hon. LORD Ebury, for his kindness in presiding on the present occasion and conducting the business of the day."

HENRY WRIGHT, Esq., in seconding the Resolution said,—I am sure, my friends, you will unanimously express your gratification at having seen the noble Lord in the chair this day, for this reason among others, that his Lordship has been engaged, for a long time, in a very difficult work, in which we wish him most heartily all possible success. Our sympathies have gathered around him for many a day, and now that he has come amongst us and expressed his interest in our work, I am sure our sympathy will be greatly increased. It has been said, my Lord, that every man takes away from a meeting much more than he brings to it, and you will carry away the hearty and *loving benediction* of an affectionate audience. I have much pleasure in seconding the Resolution.

SIR FRANCIS CROSSLEY then put the Resolution, which was carried by acclamation.

THE CHAIRMAN:—I beg to offer to my friend Sir Francis Crossley, who proposed the motion, to my friend Mr. Wright, who seconded it, and to you, my Christian friends, who so kindly received it, my very sincere and humble thanks for the honour which you have conferred upon me; and let me assure Mr. Wright that the sympathy he has expressed for the movement in which I am engaged will be a comfort and consolation to me in the arduous undertaking with which I am now proceeding. Now, two of the speakers, Mr. Owen and Mr. Alexander Thomson, have remarked in effect that the statements which they have heard this day have exceeded their most sanguine expectations. Now I cannot say that myself, because I have had the great pleasure of occupying this place before, and had formed very sanguine expectations indeed; but what I will say is this, that what I have heard to-day has fully come up—I cannot pay it a greater compliment than by saying that—to the anticipations which I had myself formed. One single word, and I have done. The most charming feature of the Meeting to me is the illustration it has afforded of the extreme kindness and cordiality of Missionaries towards each other. Missionaries of all denominations, when they meet abroad, seem to vie with each other in rendering mutual aid and assistance in their work; and I do not know that I can better conclude than with an expression of my own feelings on this subject, by repeating one of the most beautiful collects of the Prayer Book, which is this: “O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee.”

The Doxology having been sung, the Rev. J. B. OWEN pronounced the benediction, and the meeting separated.

EVENING MEETING.

The adjourned Meeting, convened specially with a view to excite the interest and stimulate the zeal of the juvenile friends of the Society, was held at Poultry Chapel, under the presidency of Henry Wright, Esq., Chairman of the Board of Directors. After singing and prayer, extracts from the Report were read by the Home Secretary, the Rev. E. Prout, when a series of animated addresses, in support of the important objects of the Meeting, were delivered by the following Missionaries: Revs. George Hall, B.A., from Madras, W. K. Lea, from Amoy, James Roome, from Berbice, and Samuel J. Hill, from Calcutta.

Contributions in aid of the Society will be thankfully received by the Hon. Arthur Kinnaid, M.P., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by James S. Mack, Esq., S.S.C., 2, St. Andrew Square, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Regent-street, Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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